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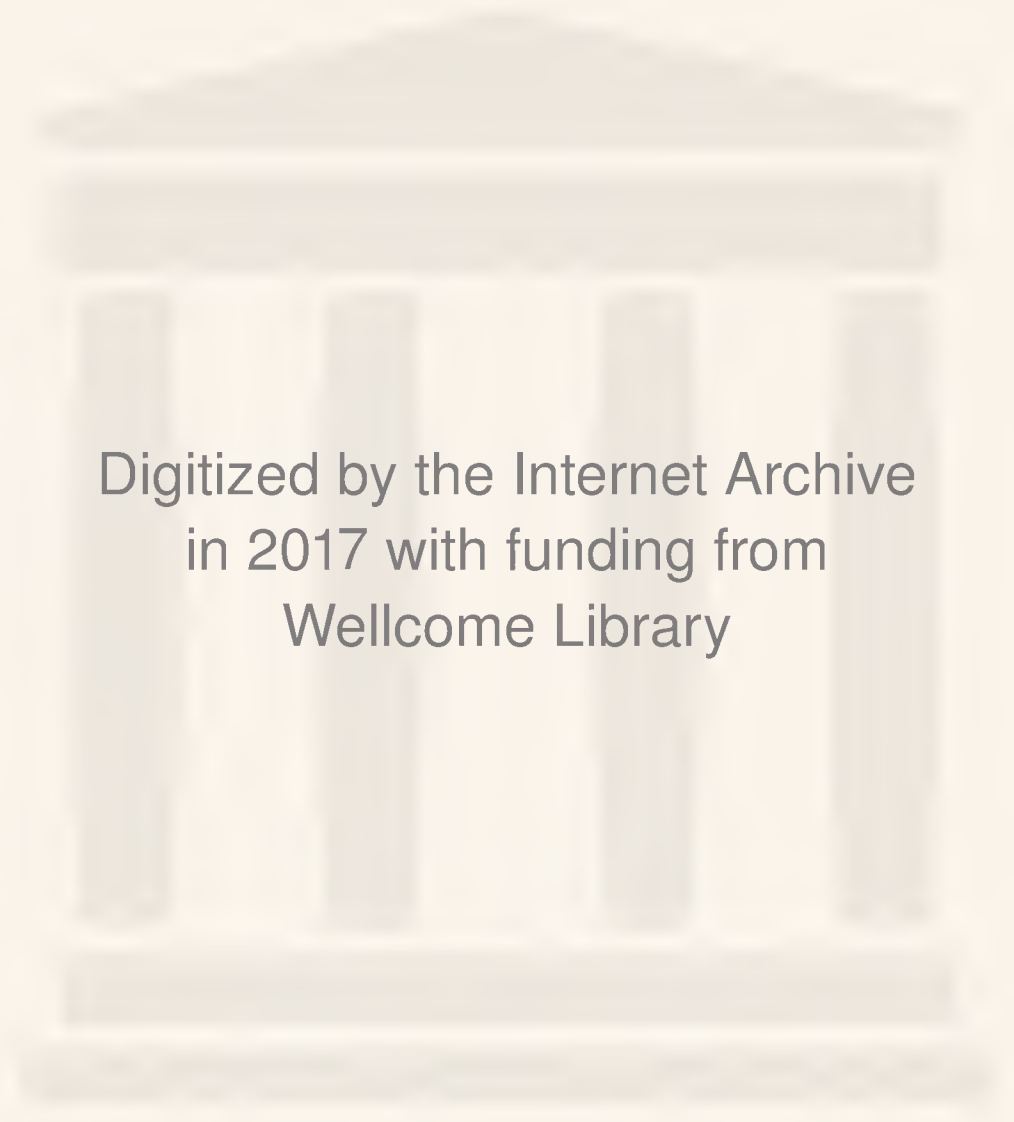
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VOL. III.

LONDON:

PRINTED FOR RICHARD PHILLIPS, 6, NEW BRIDGE STREET, BLACKFRIARS;

By J. G. Barnard, 57, Snow Hill.

1806.

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TRAVELS

THROUGH THE

MOREA, ALBANIA,

AND SEVERAL OTHER PARTS

OF THE

OTTOMAN EMPIRE,

TO

CONSTANTINOPLE.

DURING THE YEARS 1798, 1799, 1800, AND 1801.

COMPRISING

A DESCRIPTION

OF THOSE COUNTRIES, OF THE MANNERS AND CUSTOMS OF THE INHABITANTS, &c. &c.

BY F. C. H. L. POUQUEVILLE, M. D.

MEMBER OF THE COMMISSION OF ARTS AND SCIENCES IN EGYPT, &c.

TRANSLATED FROM THE FRENCH.

LONDON:

PRINTED FOR RICHARD PHILLIPS, 6, BRIDGE-STREET, BLACKFRIARS;

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THE

AUTHOR's PREFACE.

THE state of modern Greece is but little known. The two travellers who have given us most information on the subject, are Messrs. Choiseuil Gouffier, and Felix Beaujour; the former of whom viewed the country only as an antiquarian, while the latter investigated its commercial advantages. Tournefort and Olivier describe merely its isles; and every other traveller, without exception, has made statements which are either false or incomplete.

Having been left in that country by the chance of war, and during my stay there surveyed the most interesting parts of ancient Greece, I flatter myself hat my work will be found to contain much novelty in the description of the Morea and Albania, as well as in the account of Constantinople.

That the reader may be enabled to judge of the truth of my statements, and to conceive the situation to which I was reduced, I shall in a few words give an outline of the voyage which succeeded my captivity. I left France in the character of physician attached to the Commission of Arts and Sciences, which was destined to the East. Shortly after arriv-

ing in Egypt, the bad state of my health obliged me to quit the country with a view of returning to Italy. I therefore embarked with my colleague Bessieres, also a member of the Commission, in a Leghorn tartane. We were joined on board by Colonel Poitivin of the Engineers, who had just recovered from a long sickness; Colonel Charbonnel of the Artillery; the Commissary Fornier; Beauvais, Commanding adjutant; Girard, a member of the commission; Joie and Bouvier Officers of the Marines; Guerini, Inquisitor of Malta; and a guide named Mathieu, belonging to the General in Chief. Some domestics, and an Egyptian cahouas or courier belonging to the Beys, formed the remainder of the passengers.

Colonel Charbonnel was conveyed on board some days before our departure. This officer was afflicted with a violent ophthalmia, accompanied with a dreadful dysentery; but not wishing to quit the army, he had received permission to repair to Malta, where he was to serve after his recovery. According to the instructions which he had received from the Commandant of Marines at Alexandria, who was ordered to furnish him the means of reaching his destination, he was to quit us at Messina, and proceed to Malta in a *speronare** : but our unpropitious stars, together with the ignorance of the sailors, caused our frail bark to run to leeward of the Pharos of Messina, and

* A *speronare* is a boat which conveys provisions from Sicily to Malta, and is employed in the general navigation of the channel.

thus we were carried towards the eastern extremity of Calabria; a circumstance which I shall explain in the course of the work.

In short, I was reduced to slavery by a Tripoline corsair, and unfortunately separated from my friend Bessieres; but it will be seen how much I profited by his observations, and those of Charbonnel, relative to Albania.

In what relates to the Morea and Constantinople, I have not inserted many events which occurred to me; but have sacrificed my journal and a detail of my personal adventures, to make room for matter of more importance. In speaking of Constantinople, so often described by travellers, I have avoided the repetition of former accounts: and I can confidently assert that my information is new, particularly that which relates to the imperial castle of the Seven Towers, in which I was imprisoned twenty-five months; to the gardens, and the harem of the Sultan, both of which I saw; and to the misfortunes of the French prisoners in Turkey.

The maps given with this work, have been prepared by the geographer of Anacharsis, M. Barbie du Bocage; who has considered the details which I have furnished of the Morea worthy of insertion in a fine map of that country, which he has drawn out by order of the Marshal of the Empire.

Such is the result of my labours, which were often

interrupted during an unfortunate captivity of three years. If it be favourably received, I shall not regret the fatigue which I have undergone; but shall banish from my memory the dangers to which I was frequently exposed by my eagerness to acquire information.

TRAVELS

IN THE

MOREA, ALBANIA, &c.

CHAP. I.

DEPARTURE FROM EGYPT.—ACCOUNT OF OUR CAPTURE AT CAPE STILE, IN CALABRIA.

IT was on the 5th of November, 1798, I embarked on board the Leghorn tartane, the Madonna di Monte Negro, and met with the officers whose names I have mentioned in the preface; most of whom, though in a state of convalescence, were far from having recovered their health. We sailed from the new harbour of Alexandria, at eleven P. M. in stormy weather; and were lucky enough to escape the English, Turkish, and Russian fleets, which then blockaded the port. The next day at sun-rise the Libyan shore only resembled a bluish zone which soon after vanished. For some days the wind blew impetuously, and the sea ran high, at the expiration of which we recognized the island of Candia: a calm then ensued; we were overcome by a suffocating heat, and during ten days we were unable to pursue our course. But alas! why did we murmur at these trivial delays? We were soon rewarded for our discontent.

On the 24th of November our crew, instead of standing off the Pharos of Messina as they pretended, got embayed in the gulph of Squillacea, on the Calabrian coast; and the sun, which appeared towards noon, shewed them the Appenines, in which direction they obstinately persisted in steering. At length the night of the 25th proved the ruin of all our hopes, and the commencement of our misfortunes. A Tripoline corsair perceived us at the decline of day, without being observed on our part; and a sudden calm having stopped our course, the enemy gained upon us by his sweeps. Having no suspicion of our danger, we retired to rest. Already had we passed half the night; the full moon lightened the coast of Calabria, and silence prevailed throughout our fragile bark; when the Leghorn sailors, who watched on deck, perceived the enemy approaching. They imme-

diately ran to their comrades; gently awoke them; and in concert with a Provençal pilot, lowered the boat, and made off without apprizing one of us of their intention to go. We might otherwise have detained them: but the boat would not have held us all; so that on learning what had happened, we awaited our destiny with resignation.

The corsair soon discharged a few shot at us; and continued to fire as he advanced, while we were unable to make any resistance from a want of arms. The shouts of the enemy's crew, the noise of his cannon, and the clashing of sabres, redoubled as he approached. We had hoisted our flag; and did nothing but make signals of peace, till the enemy ran foul of our vessel and boarded. The audacity of these banditti was at its height on perceiving there was not a single armed man on board, but each of us was in an abject and peaceable attitude. They instantly knocked us down, and beat several of us in a most cruel manner. A single minute effected our complete ruin; in short, we found ourselves in chains.

Hitherto the enemy had taken us for Neapolitans, a nation which seems to have been created for their prey; but as soon as the captain of the corsair found out that we were Frenchmen, he affected a different conduct, and ordered us to be released from our irons. He was profuse in his protestations of friendship, of which we did not fail to make a proper estimation; he promised that what had been taken from us should be restored, and swore by his head a thousand times that he would conduct us to Corfu. As to the tartane which had been abandoned, and in which he found an old Tuscan flag, he adjudged it to himself, and sent on board a prize-master with ten men. This being done, we were conveyed to his own vessel.

The banditti who composed this crew, nevertheless broke open all our boxes, and distributed their contents; but none of us dared to remonstrate. On the appearance of day, the captain (whose name was Orouchs, and who was a Dulcignot*) permitted myself, together with Messrs. Fornier, Joie, and an aide-de-camp of general Buonaparte, to return on board the tartane, for the purpose of procuring a change of clothes, as those about us had been torn to rags; and we were to rejoin him to proceed on our destination: but scarcely had we reached the prize-vessel, when the pirate at the mast-head announced a sail at the hori-

* A Dulcignot means an inhabitant of Dulcigno, the ancient Olcinium; now a town in Turkish Albania, situated near the little river Borana. Its inhabitants are all pirates, and enter into the service of the barbarians; but some of them act for themselves, and visit the Adriatic. They have all a physiognomy which announces cruelty and deceit. Dulcigno is six leagues west of Antivari, and eight leagues from Scutari.

zon, and we soon discovered a frigate making all sail towards us.

The Reis Orouchs hailed his lieutenant who commanded the Tartane which had us on board, and ordered him to make off for Tripoli.

About ten minutes after this separation (which to us was like a thunderbolt, as it parted us from our friends) the frigate fired a shot to leeward, as a signal for us to bring to; but our prize-master refused, and hoisted French colours: this artifice saved him at our expence; for we had no doubt that the frigate was a Neapolitan, which then made sail in chase of the corsair.

I shall not describe the return of the night that succeeded our capture; it filled us with the most melancholy presages. Our enemies became suspicious, and on our side we observed them attentively; for we had already formed a plan of a bold attempt, when they pushed us all below deck and closed the hatches. Still fearing some effort on our part, they did not think themselves sufficiently secure, and continued to watch the whole night. They certainly had good grounds for their precaution; for though we were now reduced to the impossibility of executing any project with decision, we nevertheless suggested and discussed a thousand plans for our release. At length we adopted the only one which seemed reasonable; and as we were totally deprived of arms, we agreed to gain over the prize-master to our interest.

We were able to make him understand us by means of the Frankish tongue: and we had some reason to think he would second our views, as he owed his liberty to General Buonaparte; who had released him as well as a multitude of Mussulmans from the place where the slaves are confined at Malta. He besides knew the French, for he had accompanied our army to Egypt; and after serving General Dumas as a domestic, obtained his release by the interposition of the Bey of Bengazi, and resumed his ancient profession.

As the Reis did not know that we were at war with the Ottoman Porte, we gave him to understand, that since he could take us where he pleased, it would be more to his interest to land us at the isle of Zante than at Tripoli, as we could not now be at any great distance from the former. We added that on his arrival, he would be generously rewarded by the French commanders; and that he need not fear our demanding any thing from him, since the Corsair had carried off nearly all our effects. We besides insinuated, that he might there get rid of his crew; while by selling his prize to advantage, he would be enabled to abandon the dangerous pursuit that had already cast him into a prison. These ideas seemed to please him; and the wind then blowing off the coast of Africa, he resolved to follow our advice.

The next day we perceived that enchanting isle, and spread all our canvas before the wind. We almost touched the land: when the crew, recollecting the danger they would run if a war had taken place, revolted; and putting about the vessel, reproached their commander with treachery. We were struck motionless on seeing the illusions which we had formed disappear in an instant; all we could obtain was to be conducted to the Morea, which was the country of the steersman, who was said to be perfectly acquainted with all its ports.

Night set in with a heavy sea, and several gusts of wind split our sails. At sun-rise we found ourselves off the coast of the Morea below Cape Tornese, where we were detained the whole day by a calm. The Barbarians employed themselves in mending their sails, fighting for our spoil, and burning some manuscripts which I had preserved. On the other hand, we passed our time in searching among the sand that formed our ballast for scattered morsels of biscuit, as there was none on board either for the Turks or ourselves. About one hundred weight of rice and half a butt of water, constituted the whole of our provisions.

CHAP. II.

DESCRIPTION OF THE COASTS OF THE MOREA, FROM CASTEL-TORNESE TO NAVARIN.—ARRIVAL AT NAVARIN.—AUDIENCE OF THE BEY.—ACCOUNT OF THAT TOWN AND ITS ENVIRONS.

FROM the point at which we were stopped by the calm, we recognised Mount Pholoë (now called Dimizana), by two high pyramids which crown its majestic summit. The neighbouring shore is low, and covered with woods that form an arch over the sea, which the irritated waves cannot reach: to the left in the north-west we observed Gastouni, situated on a fine spot inland, at a short distance from the right-bank of the Igliako, a river known by the ancient name of Peneus. The minarets of this town appeared in a confused manner among the white rocks that intersect the shore, and render very difficult all access to a small port in the vicinity. During the day we did not gain more than two leagues, by tacking off the Gulph of Tornese, in which we at last entered.

On the 1st and 2d of December, without being at much distance from land, we pursued our course towards Navarin. We stood out towards the little isle of Pontico, where there is a considerable fishery, from which perhaps in ancient times it derived the name of Ichtys; and a good anchorage at the mouth of a small river which is probably the Jardan, known to the Greeks by no

other name than that of Riaki, or rivulet. The shore in this part is wooded. The gulf runs up almost a league, and a chain of reddish mountains that extend northward shelters it from the winds. About half a league farther along the shore towards the mouth of the Alpheus, the coast presents an agreeable spectacle; and contains some houses, with a chapel said to be consecrated to the Holy Virgin; the Greeks call it Panagia Staphylion, or "Our Lady of the Grapes," perhaps because the vines in this district are good and abundant. Two leagues to the eastward is the town of Golinitza, situated half a league from the sea. From hence to the mouth of the Alpheus, the coast is covered with lakes, fisheries, and salt-pits. All the country along the coast of which we sailed till night, is called Kalloskope or Belvidere.

The next day we found ourselves at a short distance from Cape Cornello: and distinctly saw a part of Arcadia built on the ruins of Cyparisia, which formerly gave the name to the whole gulf in which we sailed; and which, like the town, has taken the modern appellation of the Gulf of Arcadia.

In order to double Cape Conello, we stood towards the Strophades; which are isles covered with herbage, but without trees, and on which I could not discover any houses.

At length, on the 3d of December, before sun-rise, the *Mistral,* or north-west wind, began to blow, and the waves to roar, when we had the good fortune to enter the port of Navarin. Dying with hunger, and having the picture of Africa in our imagination, we smiled at the boisterous elements which drove us to the Morea, from a certainty that our fate could not be more terrible than if we had landed in Barbary. Scarcely had we cast anchor in the port of Navarin, when a young *Zantiot* working a *monoxilon,* or canoe made of a single piece of wood, boarded us: and gave information of the war between France and the Ottoman Porte, as likewise of the siege of Corfu; which followed the surrender of the isles of Cerigo, Zante, Cefalonia, and Saint Maure. He then left us, to give intelligence of our arrival to the town.

Our Reis now perceived that he had committed a fault by putting himself into the power of the Turks: and affecting an air of friendship, assured us that before night we should sail for Tripoli; where we should find protection from the Bey, who was at peace with France. But he was no longer the master of his actions; for immediately afterwards the port captain, having as a mark of distinction a plate of marble suspended from his neck, came to pay us a visit. From his looks and gestures we fully ascertained that he was not our friend: he took the Reis ashore; and conducted him to the Vechil, or commercial agent of the Bey of Tripoli, his master.

He speedily returned; and we saw the shore covered with the inhabitants, who had come thither from motives of curiosity. Several Greeks repaired on board the tartane, to purchase our spoils: the barbarians sold them whatever they did not choose to keep; and among the articles was an image of the *Madona di Monte Negro,* which a Papas bought for two piastres*. Towards evening we were ordered to land and enter the town, that we might be presented to the Bey. We found him in the midst of his divan, sitting at the corner of a sofa in a grave and haughty attitude. Our reception was at first severe: but on the appearance of two trunks which contained the remnant of our effects, the members of the divan began to smile; and immediately put seals upon them, as a security for their inspection on the following day.

We had not hitherto been asked the slightest question; but now the drogman of the Bey overwhelmed us with inquiries, to which we answered as we thought proper, avoiding to furnish any documents. The Bey at length assigned us a chamber in his own house for the night, and put a strong guard of Albanians over us. As for the tartane, he adjudged it to himself, pretending that there was no proof that the corsairs were not pirates; he ordered Ali Cahouas, who came with us from Egypt, to be put in chains, after receiving several dozen bastinadoes on the soles of his feet.

Our supper was served up on a dish of tinned copper, round which we all sat, and an Albanian even brought us wine. The drogman came to bear us company; and requested us to favour him with our cravats, which he wished for as well as the officers of the Bey, who incessantly asked us for our handkerchiefs. This drogman's name was Nicoli: he was a Græco-Venetian, being a native of Cephalonia, and a taylor by trade; besides which he was the British commercial agent at this port. He offered to mend our clothes; and took this opportunity to rob my comrade, Fornier, of a jewel which he had kept from the rapacity of the corsairs, by concealing it within the lining of his pantaloons.

After supper we laid ourselves down on the matting which covered the floor; and had slept a few hours, when the Bey came, and by his entrance awoke us. He broke the seals that had been put on our trunks, stole what he liked best in concert with his chancellor, and concluded with sealing the trunks again.

At break of day we were awakened by the chaunt of the Imaun, who was performing service in an oratory contiguous to the place where we slept. Soon afterwards the Bey ordered us into the divan, and proceeded to examine our trunks; when each of the counsellors stole some of the rags which they contained, but not

* The piastre here is equal to one livre thirteen sous of France.

one of them touched my books. After having thus plundered, they pretended much friendship towards us; and from the privilege attached in Turkey to professors in medicine, I was allowed to go out, and was sent to visit an Agar, whose arm had been broken by a musket-shot in a late affray.

As I had liberty, during the week that we remained at Navarin, to walk through the town and its environs, I can pledge myself for the accuracy of the following description.—To the right on entering the port of Navarin, may be seen the town, which is called by the Turks Avarin, and by the Greeks Neo-Castron; but it is not properly observable till we have passed two rocks situated between the isle of Sphacteria and the main land, which forms the pass. The town is built on a promontory at the foot of Mount Temathia: it is more than ten minutes walk from the port to its principal gate, which opens to the N. E. Navarin is longer than it is wide, and extends from the pass which it commands, to the distance of nearly a quarter of a league eastward. Its fortifications consist of four regular bastions, on which iron guns are placed without carriages: they were built by the Turks, as were the walls of the town, in 1572, and were not repaired till after the war with the Russians in 1770.

The Bey has his residence at this place: and the garrison consists of about sixty janissaries, commanded by a oda-bachi, or captain sent from Constantinople; a company of artillery with a baker for their captain, and a corps of about two hundred Albanians who exercise different mechanical professions. An aqueduct which I was not able to see, brings a saponaceous kind of water to the town from the distance of nearly a league; and this is the only supply for drinking.

The town, which has only two gates, overlooks the sea, and protects the harbour: its streets, which are filled with bombs and balls, are dirty, narrow, and high or low according to the inequality of the soil, which sinks to the westward. The house of the Bey is situated in the lower part of the town, and the bazar is in the second street to the left on entering at the N. E. gate. Nothing remarkable attracts the notice of the traveller; except some mutilated marble columns, which support the façade of the grand mosque. Each house has a yard planted with orange trees; which in December, the month of my residence here, were loaded with fruit.

The port of Navarin is the most spacious in the Morea; and extends as far as Pylos, or old Navarin, which is three leagues distant. It is closed to the south by the isle of Sphacteria, celebrated by Thucydides for the massacre of the Lacedemonians who had taken refuge there after their defeat by the Athenians in a naval action: it is now called Sfagia, and contains only a

few fishermen's hovels. It is defended by a fort on the main land, above the ancient Pylos.

The Bey, whose avarice was satisfied, omitted nothing during the eight days we were with him to divert us: we passed the day in his divan, and sometimes in making visits; while he dispatched his emina, or intendant, to the Pacha, to inform him of our arrest.

We addressed a letter to the Pacha by this intendant, insisting on the neutrality of the Tuscan flag, under which we had been taken; and his answer was, a command that we should be sent to him under a strong escort. We therefore quitted Navarin, and the Bey furnished us with horses for the journey; we were guarded by fifty Albanians, under the orders of a sort of serjeant. On any other occasion we could not have refrained from laughing at the grotesque appearance of this guard; they wore red-leather caps, red clokes, sandals on their feet, and were armed with fowling-pieces, besides a pair of enormous pistols and a poniard in their girdle: but when we saw behind us the vechil of Tripoli, who was coming either to surrender us up to the Pacha, or to claim us with a view of sending us to Africa, it was difficult for us to free ourselves from anxiety.

At nine in the morning we left the town; and at the foot of the mountain we saw our Reis, who came to bid us farewell. We ascended Mount Temathia; and after travelling an hour and a half, gained a narrow valley, from which we directed our course N. E. The mountains on our right often presented perpendicular masses crowned with wood; while from those on our left, which were nearly similar, we saw a magnificent waterfall, formed by torrents which escaped from a natural embrasure between two rocks of Mount Tomeus.

After traversing this valley for half an hour, we ascended a hill which led to a vast forest filled with enormous oaks, of that valuable species which affords gall-nuts and bark for tanning, with which a very considerable trade is carried on. We here saw very ancient trees which had been smitten by the hand of time, while others had been destroyed by the fires which herdsmen had kindled against their trunks. At the time of our journey, the medlar (*Cretægus azærolus*) regaled us with its odoriferous scent, and in every part the banks of the rivulets were covered with rose-laurels in blow. We proceeded through immense woods of wild olive-trees, among which arose plane-trees and holm-oaks.

Two hours passed in this manner before we arrived at a rivulet which apparently empties itself in the gulf of Coron. We walked along its banks, and quenched our thirst with some figs that had been furnished to us. We now could not be above four leagues from Arcadia, while the cultivated land proved that we

were approaching a village. After travelling another hour we crossed a river upwards of forty feet wide; which was probably the Bias, that took its name from a son of Amychaon. A quarter of a league farther we came to a farm surrounded by walls; and in which most of the Albanian escort that preceded us at a good rate, had already struck terror. We found in it some poor Greeks meanly drest, and making complaints that the soldiers had beaten and robbed them. Their women had probably escaped into the woods, which extend towards the W. and N.; for we saw none in the neighbourhood. At length, after proceeding over an immense plain closed to the N. by Mount Ithome, and from which we saw the ancient towns of Coron, Coroneus in Bœotia, &c. we approached the Pamissus or Pirazza, which abounds in fish, and particularly lobsters of a very large size, some of them weighing thirty pounds. We passed this river by a bridge, and there the caprice of our guides made us feel their authoritative insolence; for instead of conveying us towards Calamatta, they resolved to conduct us to Andreossa. I afterwards learnt that this event was most fortunate for us, as the inhabitants of Calamatta were very bad people; at least such is their character throughout the Morea, where they are known by the name of "the men with black eyes." I subsequently saw several of them, which confirmed me in the truth of this statement.

The town of Calamatta, which I saw before me, and about which I acquired every possible information, is not, as many pretend, the ancient Thuria; the site of which is at the summit of a natural amphitheatre to the eastward, where the Turks have a small castle. This town, which I suppose to have been the ancient Calamea, contains about 5000 inhabitants, and carries on a considerable trade. In the valley which surrounds it may be seen, almost at one view, twelve Turkish villages.

As our conductors made us take the road to Andreossa, we retreated till we reached a chain of mountains running from N. to S. The country hereabout contained no trees, and the peasantry we met with seemed to have acquired a premature old age by labour and misery. Some shots fired by the Albanians caused a vast echo on the mountains; which no longer responded to the voices of the bacchantes, the amorous songs of the shepherds, or the warlike shouts of the Messenians. Here however were performed the exploits of Aristomenes, that intrepid chief who checked the power of the Lacedemonians.

On approaching Messenia, we discovered Mount Ithome. It was through the valley in which we travelled, that the battalions of Sparta arrived, met the Messenians, and performed prodigies of valour; but now all is barren and silent, presenting a strong subject of meditation.

As we advanced towards Andreossa, the Turks who escorted us surrounded our caravan; while the oda-bachi or chief of the janissaries of Navarin, went on to announce our arrival. The time of our entrance is still fresh in my memory, from which it will never be erased. Our horses walked in a file through a narrow street that grew wider as it approached the bazar, when suddenly the most furious cries proceeded from every quarter. An enraged multitude attacked us with a shower of stones; and pursued us to the house of the aga, whose gates could not be closed in time to prevent us from ill-treatment. Bruised and knocked from our horses, we found shelter from the fury of these barbarians only in a room where enormous chains had been prepared for us. The rage of the fanatics redoubled on seeing Ali-Cahouas, who had been conveyed with us, and who told them that we had carried him forcibly away from Egypt.

We were kept about an hour in the cell, which was full of smoke, while they were deliberating upon our fate; after which they made us walk to a prison at the extremity of the town. From what had already passed, we apprehended new dangers; but representations, even had we been able to make them, would have been useless, and we were obliged to obey.

The crowd having dispersed, we heard no more of their bellowings; but proceeded with tolerable quietness, escorted by the Albanians; when a gang of thieves in concert with the guards, or probably some of the latter alone, profiting by the profound darkness that prevailed, fell suddenly upon us, and attempted to strip off our clothes. We resisted the attack; and I parried with my hand the stroke of a poignard, which was levelled at our unfortunate companion: as all this did not pass without noise, the populace again ran towards us, the assailants redoubled their rage, and we did not arrive at our prison till we had several times withstood the attacks of this outrageous multitude.

I must assert however, that if we had received any blows, we should certainly have returned them, as the horde increased insomuch as to endanger our lives: nor was their rage at its height till after we had entered the prison; the stones then fell in showers upon the roof, the doors shook with their assaults, and our last hour seemed to have arrived. We waited with resignation for the result of this horrible scene, and vowed to sell our lives as dearly as possible; when a dreadful thunder-storm, accompanied by torrents of rain, dispersed the assailants.

The captain of the Albanians, whom we had missed during the attack, now came; and after giving us salutations of peace, made a fire, and prepared some pilau* for our supper.

* Rice baked, and mixed with butter or oil.

The next day we were taken out to be again conducted to the house of the Aga. The town appeared perfectly tranquil, and the inhabitants even saluted us with tokens of friendship. From such an unexpected change, I was convinced that we were indebted for what we had experienced to the Tripolitan commissary; and to one of the corsairs who was with us, whom with regret we saw effecting his escape. Every thing now seemed for the best; and so much exceeded our hopes, that I was able to make my observations as iranquilly as a traveller with an escort under his orders.

From the remarks which I have made on the town of Andreossa, and the villages in its vicinity, I am convinced that the Morea is more populous than is generally supposed. The town, which stands in a narrow and cheerful valley, is every where without walls; it contains three mosques, and a bazar planted with mulberry-trees. The houses, which are small but elegant, possess a cleanly appearance, which I no where else observed in the Morea; and may be said to accord with the beauty of the spot on which they stand. With respect to the inhabitants, they are thieves by profession: but are brave, proud even to arrogance, and bear a character for wickedness which I am not inclined to contest. Their physiognomy is animated and expressive. There are among them many fair men with large blue eyes, which indicates the mixture of the Aborigines with the Spartans. The Turks who inhabit this town have intermixed with Greek women, and speak the language of their wives; they are generally of an athletic conformation.

CHAP. III.

DEPARTURE FROM ANDREOSSA, THROUGH LONDARI, TO TRIPOLITZA.—REMARKS ON THE COUNTRY THROUGH WHICH WE TRAVELLED.—AUDIENCE OF THE PACHA.—DESCRIPTION OF HIS PALACE, GUARDS, &c. AND OBSERVATIONS DURING OUR RESIDENCE IN THAT TOWN.

WE mounted our horses in the court of Aga, and left Andreossa by a narrow valley surrounded with cottages and gardens. Proceeding northward, we passed an artificial road paved at intervals, and having all the solidity of an ancient military way. After travelling an hour, we stopped at an Aiasma, or consecrated fountain made by the piety of the Mussulmans for the benefit of travellers. A quarter of a league further on, following the declivity of Mount Ithome, we saw a large village called Anaziri, and entered a valley which was filled with wild hogs.

A Laconian greyhound belonging to the Bey of Navarin, was hunting, at the time of our arrival, a number of those ferocious animals; but it was soon surrounded, and compelled to retreat. Our Turks and Albanians attempted to liberate the courageous hound from its enemies, by which we became spectators of a pleasant kind of combat. On the one hand we heard the clamour of the Mussulmans: and on the other the roaring of the boars, which were driven to a rock in the mountain; while the hound had gained a rocky projection, and trembled in every joint. At the first onset the followers of the prophet, though animated by their hatred of the unclean animals, as well as by the interest they had in saving their master's dog, fell back, and threw each other into confusion. The boars, profiting by this circumstance, returned upon the assailants, with their hair bristling up; and leaping in a furious manner, gained the field and made off, though not without receiving several musket-shots. None of the assailants were killed, and the dog joining his liberators, they proceeded in front during a storm of rain which wetted us all to the skin.

About half a league from this spot, we reached the banks of the Parnazzi, or Parnassus, which was swelled by the water of several torrents. We entered a mill in the vicinity with a view to rest ourselves, but found no provisions; on which the Turks ordered us to proceed again, while they remained behind to levy a contribution on the miller.

The rain continued to fall violently, and we entered a field through which we could not find a passage; when we met with a Turk of good appearance and richly drest, followed by two slaves. He wished us good day in French, informed us that he had been at Marseilles and Paris, and recognised the commissary Fornier in his tattered regimentals. He then told us a variety of news, which we listened to with eagerness. To hear a Turk express himself with purity in our language, and yet a real Mussulman, made us anxious to know who he could be. We asked him the question, but he only informed us that he was going to his country-house at about two leagues from the spot where we met him; he however said much of the attentions which we should receive from the Pacha. Our conversation grew more interesting; but the guards arriving in sight, he thought it prudent to retire.

From hence to Mount Lycea and the foot of the Taygetus, at which is the defile that was the Hermæum of the ancients, the ride is reckoned two hours and a half. We continued a full hour over a road which was paved at intervals, and had been well washed by the rain: and soon after we left at about two hundred fathoms to the right, a large village called Chastemi, which was probably Arupheus; or the present is rather a hamlet built upon

the ruins of that town, among which there are still a great tower and several high buildings. The fields in the vicinity were cultivated with cotton, and surrounded with hedges. About half a league from this place, we arrived at the village of Carterogli, where we passed the night; our conductors as well as ourselves being almost exhausted by the incessant rain, and a want of food.

According to custom, these fellows drove the unfortunate peasantry from their hovels; who nevertheless contrived to carry off with them all their goods, which consisted of a mat of reeds and an image of the Holy Virgin. Among the ancient Greeks, Ceres had her niche near the door of each house; but now it is filled by the Virgin Mary, before whom a lamp and incense burn on holidays.

We took up our residence in a cottage with the intendant of the Bey of Navarin; and the manner in which we were treated, made us forget the usage we had experienced at Andreossa. The mistress of the cottage baked for us upon the hearth some bread, which she kneaded as soon as we arrived: we found it delicious; as were also two enormous turkeys with which the intendant regaled us at the expence of the peasants. We quitted this spot the next day at sun-rise; after drinking some warm ewe's milk, with which the Greeks presented us. We saw some very handsome women with light hair, who walked without any covering on their feet or legs, in the mud which made the roads of this village almost impassable. At length we descended into a cultivated plain; when we perceived by the fallen flanks of our horses, as well as their slow pace, that they had passed the night without food. I now found myself in the centre of a celebrated country, of which my memory furnished me with many interesting anecdotes. Leaving the fields of Steniclaros, I directed my steps towards the Hermæum which led from Messenia to the territory of Megalopolis. At length, after a tedious journey of some hours, we reached the small town of Londari. We stopped at the house of the Aga; who received us with civility, gave us a good dinner, and furnished us with excellent horses to carry us beyond Mount Boreas.

The town of Londari contains about two hundred and fifty houses, among which were several that announced the owners to be opulent. The inhabitants, whom I cannot but praise, made a good appearance, and were respectably clothed. They may be said to live upon the fruits of the field; they breathe a wholesome air, and rear a number of silkworms.

We left Londari the same day, at two in the afternoon; and after a difficult journey of several hours up a hill, reached the summit of Mount Boreas. After passing the valley of Belmina, through which runs the Vasilipotamos, we stopped at a village for the night. I sincerely regretted that I was not able

to visit the sources of the Alpheus, of which so many prodigies have been related. I wished to descend into those profound gulfs from which it impetuously issues; and to ascertain the state of those subterraneous passages which, like most of the mountains of the Peloponnesus, owe their origin to volcanoes: but I was not master of my actions, and the guards frequently reminded me that I was their slave. The next day we entered Tripolitza, when our Albanian escort fired off their pieces; and we proceeded at a quick pace to the seraglio or palace of the pacha, in order that we might escape such insults as we had before experienced. The pacha or vizier who then had the chief command in the Morea, was named Mustapha.

At the foot of the stairs by which we ascended to the hall of the divan, where he presided, we saw a beautiful horse richly caparisoned, and held by two African slaves. We crossed a long gallery filled with guards and officers of the houshold, who were habited and decorated in the most ludicrous manner. At length we were presented to the pacha, whom we found surrounded by all the great men of his province: he was sitting at the corner of a sofa, smoking mechanically a *narguillet*, or Persian pipe. Appearing as if recovering himself from a profound contemplation, he invited us, by his drogman, to sit down. The Vechil of Tripoli, intendant of the Bey of Navarin, prostrated himself at his feet, kissed his sleeve, and retired to the extremity of the hall in a suppliant attitude. He afterwards inquired our names and quality, said a few words about Egypt, and then dismissed us. We were conducted to one of the wings of the palace which used to be the harem; but which was now unoccupied, as the pacha kept no women: here were appointed for us a chamber, a guard, and a Greek as an attendant. Ali-Cahouas was extremely well-treated, and our Albanians with their captain was lodged in the stables. In the course of a few hours we were visited by the drogman, M. Caradja; who informed us that three hundred Frenchmen belonging to the garrison at Zante had lately been lodged in the galleries of the harem in which we were placed, and were afterwards conducted by land to Constantinople.

In this place we passed a whole month; communicating only with the pages of the pacha, and the officers of his houshold.

The seraglio, or palace of the pacha, seemed capable of accommodating twelve hundred men: it is a vast house built of wood, upon a square plan; and divided in half by an aile of buildings, which also forms two courts. On the ground-floor are the stables, and above them the apartments of his highness and his attendants. A vast corridor projecting over the court, leads to the different apartments; and the Albanese who compose the guard of the pacha, sleep beneath this kind of shelter. The harem, and the prison

for criminals, are to the north (or back) of this square building.

The palace is encumbered with a numerous train of domestics: this was the luxury of the Romans; and it prevails among the Turks, who have succeeded them in the possession of these beautiful countries. Among these domestics are preparers of coffee, lemonade, sherbet, &c. purveyors of pipes, confectioners, bathers, taylors, barbers, hussars, pages, and other minions of the pacha; besides buffoons, musicians, players of marionets (an obscene kind of gesticulation with music), exhibitors of the magic lantern, dancers, an Imaun, and lastly the executioner. This last personage is like the right-hand of the pacha; as he always accompanies his master, and is the only person who has the privilege of sitting down in his presence.

The harem, when it is maintained, has its particular service and attendants. We must not entertain the ideas of luxury and magnificence, which arise from the description of this residence as given by travellers: their details of it would have been more accurate, if they had described it as the abode of ennui, jealousy, and unsatisfied desire. Music and dancing constitute the frivolous pleasures of the victims of such a residence, into which true love never entered: their occupations consist of embroidery; and every day presents nothing but the same series of monotonous labour, tedium, and disgust.

In the palace they quit their beds before sun-rise, to attend the prayer that precedes the ablutions; and afterwards pipes and boiled coffee are distributed. Sometimes the vizier gets on horseback, and goes to see the *jerid* (a sort of review); or employs himself with public audiences. Afterwards he administers justice in person; and pronounces the sentences of various kinds, as he is invested with absolute power. At noon prayers again take place, and are followed by dinner. At three in the afternoon they again go to prayers; which are succeeded by military parades, music, &c.: they then enter the semanlic, or the Andronitis of the Greeks, which means the apartments of the men. The pacha receives visits; when they pour him out sherbet for his recreation, and relate tales from the Thousand and One Nights; while his buffoons make grimaces, the visitors occasionally singing verses from the Coran. At sun-set they again resort to prayers, take supper, and smoke afterwards. In the course of an hour and a half they assemble to pray for the fifth and last time; and as soon as this is terminated, a retreat is announced by music.

In order to raise our spirits, or perhaps rather to shew their own talents, the pages of the vizier regaled us with a concert in their way. The sweetness of their romances, and a certain melan-

choly charm excited by their tumbeleks or cymbals, flutes, violins, tambourines, drums, pipes, &c. produced upon us the most agreeable impressions: they imitated the voices of women in their singing, but in dancing to the sound of castanets they made figures which were disgusting to those unacquainted with their manners.

The ordinary council of the Pacha, which assembles every Thursday, consists of a Kiaya, his Vice-Beglier-Bey, the Lieutenant of Finances, the Comptroller, and some Cadis. At this period Russia kept an agent at Tripolitza, who had a consular voice in the assembly. At these meetings they deliberated on the firmans which were issued by the Porte; on the demands of the Beys or Commandants of the place; and discussed the different modes of administration, on which depended the completion of the views of the governors.

The common guard of the Pacha consists of four hundred delis, or horsemen clothed in the Hungarian manner; with felt caps similar to those of the French hussars, bound round the head by a turban. Their arms are a sabre, a brace of pistols, and a poniard. On making a charge, they fix the bridle to the pummel of the saddle; and hold a pistol in the left hand, and the sabre in the right: they observe no order, but act according to the impulse of the moment.

Some Arnouts or Albanians (an uncommonly warlike people, who are in the service of all the Pachas) form the infantry. They guard the palace-gates; where one of them sits down to watch with a stick in his hand, while the rest sleep in an obscure spot rendered inaccessible by the smoke of tobacco.

They always keep a horse saddled, with an equerry in waiting; not, as some travellers have asserted, with a view to accomodate their prophet if he should pass; but for the use of the Pacha, whenever he is obliged to make an excursion to a spot where a fire has broken out; on which occasion he is not only obliged to appear in person, but to be among the first that arrive.

I shall conclude my account of the interior of the palace of the Pacha, with observing, that a Turkish kitchen would not hold a distinguished place among those of modern epicures. Except the pilaw, their dishes consist merely of mutton *spoiled* in various ways, stinking ragouts, starch scented with musk or rose-water, and pastry made of oil or fat sweetened with honey.

While we were confined in the harem, we had the privilege of walking about the court enclosed by its walls, and associating with the pages and principal officers of the Pacha. This prince condescended to transmit us dishes from his own table; though he had ordered us to be supplied in another manner, and

had appointed a Greek to act as our purveyor. This person, of whom I shall often have occasion to speak, was named Constantine; he was upwards of forty years old, and as great a cheat, rogue, and liar, as could possibly be met with. He came several times a day to know if we had any commands; and when we made any request, he always answered that he had nothing of the kind.

In the evening a detachment of twenty Albanians barricaded our door, and mounted guard in a contiguous chamber; for the double purpose of preventing our escape, and guarding that side of the palace against the nocturnal enterprizes of some mariats, whom the Pacha dreaded even in his seraglio. These soldiers behaved to us in a very friendly manner, and could not help admiring the gaiety and carelessness in which we passed our time. The loss of our liberty, the dangers that surrounded us, and the uncertainty of our fate, might however have produced melancholy reflections; but such was the extreme apathy in which we lived, that we did not anticipate any period before it actually arrived. The season however which followed: (the rains and storms of December), together with the few clothes that we had had, made us feel that something more than philosophy was requisite to secure us against the cold. The Pacha, at our request, ordered us rugs to cover us, and mats to sleep on.

The winter solstice having now arrived, the summits of Mount Roïno and Artemisius were loaded with snow, which shortly after covered the ground to the depth of two or three feet.

I was afraid we should be obliged to stay in the harem as long as we remained in the Morea; and this would have been the case, had not a fortunate circumstance occurred to change our fate. The place of pacha being only temporary, Mustapha, whose period had expired, was deposed, and banished to Lepante: while Achmet, who had formerly been governor of the Morea, was re-appointed to that important situation; and as he had a household, and a number of women, we were taken from the harem and sent to lodge in the town, at the house of the Greek who served us, without even being required to give our parole.

CHAP. IV.

DEPARTURE FROM THE SERAGLIO.—ACCOUNT OF OUR NEW RESIDENCE.—REMARKS ON THE DURATION OF THE WINTER IN THE PELOPONNESUS, OR MOREA.—ARRIVAL OF ACHMET PACHA.—ACCOUNT OF THE VALLEY OF TRIPOLITZA.—ROBBERS OF MOUNTPHOLOE.—JOURNEY FROM CALAVRITA TO PATRAS.—ITINERARY AS FAR AS VOSTITZA, OR EGIUM.

ON the 17th of January we took possession of our new residence, at the house of the Greek, Constantine. The apartment appropriated to us was the ground-floor of a hut, the door of which was so low that we were obliged to stoop in order to enter it: in this manner the hovels of all the poor Greeks are built; it had a hole that bore the name of a chimney, and under which we lighted our fire. A small trap-door admitted light into this cabin, and at night we *enjoyed* through the apertures between the tiles the majestic appearance of the heavens! Sometimes, however, the snow fell in our faces, and obliged us to put our heads under cover; nevertheless we were incessantly laughing, and forming projects. The winter was rigorous, and the Greeks felt it severely: for six weeks the snow covered the ground, and the wolves descended in herds from the neighbouring mountains to the very gates of the town; but this severity of the season was not without its advantages, as it put a stop to a terrible epidemic disease which had desolated the town of Tripolitza for several months. The different families were consequently more sociable, and we were surrounded by visitors. The first of these were two soldiers of the sixth demi-brigade; one of them a Zantiot by birth, and the other a Saxon. They excited in us the greatest pity; as they were naked, meagre, and diseased. We made them accept whatever we could spare, and promised to call on them in our turn: they told us that they belonged to the garrison of Zante, who were on their way to Constantinople; but twelve of them were left sick at Tripolitza, of whom themselves alone had the misfortune to survive. They informed us of the pay which the Pacha allowed for their subsistence; and of which our Greek, who was their intendant, had robbed them of two-thirds. As the same knavery had been displayed towards us (the Pacha having allowed us fifteen parats, equal to about thirteen sous daily, for our board), I resolved to question Constantine, and reprimand him on the subject.

At length the inquisitive people of the town came to see us; and we found that by communicating with the garrison at Zante, which Mustapha had kept during his residence in the town, they were enabled to express themselves in a few sentences of French. One Mustapha, a Turk by faith, and who had been twice a deserter, endeavoured to gratify us by every assiduity: we were informed that he was a spy appointed to observe our conduct, but he never gave us any reason for complaint. We afterwards had a visit from some Greek women who came to satisfy their curiosity, under the pretence of consulting the physician; some of them solicited prescriptions for their relations in the country, some wished to be bled, and others asked if they were pregnant, or whether they were likely to be so? An old woman presented a tolerably handsome child to us, and begged that we would spit in its face; and notwithstanding all our representations we were obliged to obey her, otherwise she would have conceived that it was bewitched. I afterwards learnt that this singular practice was supposed to prevent the effects of sorcery. Thus a new system of manners and customs came under my observation. The people gradually accustomed themselves to observe us: we daily acquired a greater liberty, and thus I was enabled to collect the facts which are now submitted to the public; my sphere was more and more extended, while my situation gave me an opportunity of associating with several well-informed men, with whom I used to converse, and compare my observations.

Tripolitza is surrounded by a stone wall, which was erected by the Albanians about thirty years ago, as well as a small square fort on a height to the south west of the town. The plan of Tripolitza is irregular, its soil is unequal, and towards the north east is mountainous and swampy. At different distances along the wall, there are half moons in the rampart, which is pierced with loop-holes. The iron artillery on the bastions at the west-side bears the arms of St. Marc. The town has six gates besides a small one for the use of the seraglio; the principal gate which is ornamented, and on which the crescents are hoisted, is that of Naupli in Romania.

The town is supplied with no running water, except what falls from the mountains to the N. W. and this stream, which is employed for the baths and tanneries, is dry during summer. From the south side there runs a rivulet which is partly conveyed to the town by a canal, but the water is not abundant. The Pacha, who apprehended an invasion from the French, had caused a redoubt to be constructed on this side, to prevent the water being cut off, as it supplies that part of Tripolitza throughout the year.

The seraglio of the Pacha is at the opposite extremity, between the gate of Naupli and that of Calavrita. Towards the middle of the principal street which divides the town from North to South, is the Bazar, consisting of several streets, and filled with arms, merchandize, fruit, provisions, and every article of trade: it is shaded with plane and other large trees, on which storks build their nests undisturbed; though they are the site of military executions, and other criminals are often hung on them. Springs, which are kept in excellent repair, are very numerous, and every house has its well; but the water which is found at a short depth, is of a bad quality. There are four grand mosques, and five or six Greek churches in a ruinous state. The streets, except the large one just mentioned, are paved only in the middle, and have small kennels cut in them to facilitate the running of the water, and receive the waste of the houses. Some rich and powerful Turks have vast mansions in the town, but they are built in a tasteless manner. The poor inhabitants who are banished to the lanes in the vicinity of the rampart, live in houses, or rather hovels, which consist of nothing but a ground floor; they make their fires simply against the wall, and the smoke passes through the interstices of the tiles.

The Khan is the only solid edifice in the town; it is built of stone, and closed by doors strengthened by iron, which are every evening fastened with large chains. There is a magnificent reservoir which served as an ornament at the principal gate of Megalopolis, as is evident from the inscription upon it; but it is now used as a trough, at which travellers water their horses.

Tripolitza, as well as several other towns in the Morea, revolted on the appearance of the victorious flag of the Czarina; but yielding at length to their fate, this fine province was transformed into a desart, and the town was taken and plundered by the Albanians, who in two hours decapitated a thousand persons. They shew near the castle above-mentioned, in a spot called the cemetry of the Moscovites, the bones of the brave people of that nation, who fell at the period alluded to. There are also to be seen two pyramids of sculls whitened by the air, which were collected on this blood-stained territory.

The mosques of Tripolitza contain many beautiful columns and inscriptions profaned by the stupid use which is now made of the marble. As to bas-reliefs, the Turks take great care to conceal them in their building; for if they pave a bath with those precious relics, they never fail to turn the figures downwards, in order to hide from the notice of the faithful Mussulmans such subjects as are proscribed by their religion.

The changing of a Pacha is an event of the first importance to the inhabitants of Tripolitza. An account of the ceremonies

which take place on this occasion, will doubtless be thought interesting.

Mustapha Pacha, whose reign had just expired, modestly quitted Tripolitza, and in a dress conformable to his degraded situation, had, without the least bustle, taken the road for Lepante, where he was to be left at his ease to reflect on the vicissitudes of fortune. As soon as he had gone, the Greeks began to furnish the seraglio for his successor; this occupied them for nearly a month, as it was necessary almost to rebuild the palace, the officers of the disgraced vizier having in their discontent combined their efforts to despoil it. Hence it was necessary to supply new mats, carpets, sofas, fuel, and every article of provisions, and to make arrangements for anticipating the wants of his highness, during six weeks from the day of his installation; for the custom is, that a new Pacha and his houshold must be maintained forty days, in order to give him time to recover from the fatigues of his journey; and thus it often happens that they prolong a period which they would wish never to terminate. The Turkish noblemen on the other hand, had set off to pay their compliments to the new vizier at Naupli, in Romania, the place of his birth, and where he resided *pro tempore*. On this occasion they presented him, as much through fear as from duty, with a number of fine horses, and there appeared amongst them a rivalship in point of flattery, because the first periods of a reign are, in general, not the most pacific.

The Pacha, who was about to arrive, was stated to be a tyrannical character, and having been dismissed from the place which he was appointed to re-occupy, he was full of resentment; he bore the character of astonishing knowledge and address in the administration of affairs, and had been distinguished at an early period of his life, by a spirit of sagacity and penetration peculiar to the Turks of the Morea, who have the title of *Turcæ belingues*. Notwithstanding the obscurity of his origin, this man was attached by his alliances to the greatest families in the country.

He made his solemn entry amidst the sound of cannon, and was preceded by a barbarous band of music, and a banner of three tails, the emblems of his power. A number of buffoons dressed in skins, from which, as well as from their pointed caps, hung innumerable foxes' tails, made part of the procession, and amused the populace with their grimaces, contortions, and gutteral acclamations; one of them threw about a zin, or Arabian instrument, commonly called a Chinese drum; they made their horses rear, leap, and fall upon their knees; they turned themselves towards the tails of the animals, and occasionally passed themselves under their bellies while they were in full gallop.

Next came a body of foot-soldiers, having on the left arm an antique shield, which they struck with a curvated sabre. From time to time they stopped and made attempts at attack and defence; but the aukwardness with which they handled their weapons clearly proved that they knew nothing of the art.

The Albanians followed these soldiers, and marched without order, or preserving the least degree of rank. They often hit each other in the eyes with the barrels of their muskets, which they carried on their shoulders, and they sang the praises of the Pacha in the manner of a litany, or tale.

The artillerymen of the town next appeared, wearing conical caps, as big as bee hives, this being the only distinctive mark of their profession. The corps of cavalry, in the midst of which was a flag, occupied the whole width of the street; they preceded, surrounded, and followed the Vizier, near whose person were his two sons, (whose physiognomy was as enchanting as that which represents Apollo,) and several of the most distinguished Turks. The Pacha rode a most beautiful horse, which was caparisoned with a tiger's skin, and a profusion of gold trappings; he advanced slowly, while from the terror which operated upon him, his head was agitated by a convulsive motion, and he held firmly by his beard to keep it steady. The people ran before him, prostrated themselves, and made incessant shouts as a testimony of their happiness at an event which afterwards cost them dear.

At this time it was the Arhamazon, which is the fast of the Mussulmans; and for several nights we observed the mosques brilliantly illuminated. The coffee-houses were filled with guests, and the amusements at the seraglio continued the whole night, which was likewise the time of audience, as the day is devoted to sleep. The Pacha being informed of our captivity, ordered us before him the day after his arrival. Towards midnight they came for our persons; and being ignorant of the customs, we were not without alarm, particularly as we had heard such exaggerated accounts of the severity of the personage before whom we were to appear. We therefore took up what we possessed, and putting a good face upon the matter, repaired to the seraglio. The Greek, Constantine, our host, knew not of which saint to solicit protection, but trembled from head to foot.

We were at first introduced to the drogman, M. Caradja, who was the interpreter, the master of the ceremonies, and the negociator between the Pacha and the Greeks, and foreigners upon all occasions. He was surrounded by twenty-four Codja-bachis, or chiefs of provincial districts, and a Greek from Mistra, in the uniform of a Russian officer. M. Caradja then presented us to the Pacha, prostrating himself to the ground: his

highness received us with an open countenance; he put a variety of questions to us, but had the generosity not to insist upon answers whenever we equivocated or attempted to elude them. He appeared to be moved at our situation, and several times repeated his wish to alleviate the distress of our captivity: he then ordered us to be served with coffee, and dismissed us with much urbanity.

We had scarcely left the apartment, when I was again ordered before him; and he requested me, in the most kind manner, to visit one of the members of his household, as well as several of his officers who were ill. From this time I became the physician to the court, and the palace was open to me upon all occasions: I did not, however, enter it with out a secret repugnance, arising from the conduct of certain Greeks disguised as officers of the Russian navy. Their insolent and haughty tone formed too great a contrast with my unfortunate condition; and I felt that I was in no respect their inferior. The officers of the cavalry feasted me every time I went to their barracks, and amidst their barbarous manners I distinguished a friendly candour. The executioner of the pacha, in order, as he supposed, to afford me amusement, related a number of anecdotes of his disgusting employment, and talked much of his dexterity in striking off heads. I must admit that this man often made me shudder at his recitals.

The pacha signalized his return to power by several acts of justice which were little expected. The fanatics who prevail every where, had represented him as an impious character, who was never seen in the mosques: he, however, proved the falsity of their assertion, by repairing to that place of worship the Friday after his arrival at Tripolitza.

The victories of Buonaparte in Syria had been heard of in the Morea, and politics formed the general conversation at the coffee-houses. An Imaun, in a paroxysm of religious zeal, once declaimed against the French, and insulted them; but the circumstance coming to the ear of the pacha, he ordered the Imaun before him, and without inquiring what he had to do with the affairs of nations, he ordered him to leave the town in twenty-four hours, and repair to Negrepont; which sentence was rigorously enforced. It is remarkable that the pacha acted in this manner towards us at a period when the Greek patriarch was sending forth his anathemas against the French nation, and whose ridiculous crusading proclamation was printed and registered in the public records.

Having spoken of Tripolitza and its pacha, a few remarks on the valley in which the town is built, as well as on its vicinity, will not be unacceptable.

Mount Roïno or Menale, at the foot of which stands Tripo-

litza, extends from the plain of Mantinea as far as Mount Boreas, near the gulphs of the Alpheus. At its northern extremity, towards the fields of Mantinea, it is woody, and contains the ruins of a village, with some sheep-walks, in which they enclose the flocks at night. About half a league to the south may be seen the remains of a convent which was destroyed by the Albanians. Mount Artemisius rises to the north, and extends as far as Strata Kalilbey; while the Parthenius, covered with woods, borders the valley to the eastward as far as the road of Carvathi, which leads to Sparta. Lastly, Mount Boreas, now called Chelmos, terminates this beautiful plain; while Mount Taygetus, whose snowy summits rise in the back ground, confines to the southward the most agreeable perspective that can be imagined.

There are in this plain, and on the mountains that circumscribe it, no less than seventy villages and farms, the inhabitants of which are subjected to less oppression than any in the Morea. The soil, which is every where fertile, and cultivated by robust individuals, would soon make this canton the centre of luxury and riches, if its prosperity were not checked by the vices of the administration.

I shall dispense with a full description of this valley, which for various reasons could not be extremely accurate, and shall merely mention such objects as I met with in the course of my walks. On leaving the gate of Calavrita, which opens to the north on the road to Mantinea, you pass a torrent a quarter of a league from the town, and a league farther from the plain, enter that of Mantinea: at this part the distance from Mount Roïno to Mount Artemisius is not more than half a league. These two promontories contain much wood, and that of Artemisius is covered with vineyards. At a short distance from Tripolitza the traveller respires a pure air, and finds himself among the good people of Arcadia.

Shortly afterwards the valley grows wider, and every step excites recollections of antiquity. The passenger is afraid that he may tread upon the tomb of Epaminondas, and the oaks that still exist may perhaps be the remains of the wood of Pelagus. I passed over the field of battle, where the chief of the Thebans perished by the hand of the son of Xenophon. When at this spot no traveller of sentiment can refrain from visiting Mantinea; he seeks it in the plain, amidst the oaks, olive trees, and laurels which have covered it for ages: during a journey of an hour and a half, his heart palpitates with impatience; but at last he discovers—a swamp. Here stood Mantinea!

A secret melancholy takes possession of the mind on approaching the august ruins, which have fallen beneath the hand

Plan of TRIPOLITZA
Gate of Calavrita
Meadows of the Peribolia
Torrents
Fosse
Garden
Gate of Canina
Village
Woods
Gate
Castle
Village
Butchery
Church destroyed by Albanians
Toises
Scale
or Common French Leagues of 2500 Toises each
PLAN
of the
PLAIN of TRIPOLITZA
prepared from the
Memoirs & Instructions
of
Dr. POUQUEVILLE.
Alon Stavo
Fontaine Vidi
Road to Argos
Road to Calavrita
Prophet Spring
Little
GORITZA
Ruins of MANTINE
Fountain
Farm
Saline Wells
Houses & Fields
Cotton Fields
Alca or Ruined Village
Village
Forest of Oaks
Ruins of a Temple
Strata Kalli by
Road to Romanio
Fountain
Torrents
Ruined Village
Aios Georgaka Ruined Village
Ruined Nunnery
Torrent
Meadows
Ruins called Palace of Monchlia
Chapel S.t Elie
Justice
TRIPOLITZA
Farm
Oaks
Palæopolis or Palæo Episcopi
Ruins of Tegea
Church in ruins
Mosque & Tower in ruins
Little River
Ruins of PALANTIUM
Rivulet
Strada
Asi
Village
Fountain
Lake
River
Marsh and Tuff
Ancient Roads built upon Arches
Village in ruins
Farms
Carea or Caraci
Mt. OLIGYRTUS
Mt. PARTHENIUS
Mt. ARTEMISIUS
Mt. ANCHISIUS
Mt. CRATIS
Mt. ANCAEUS
Mt. MAENALUS
Mt. ALEUS
Mt. CROMUS
Mt. LYCAEUS
Mt. ELYMBUS
Mt. NONACRIS
Mt. CYLLENE
Mt. ERYMANTHUS
Mt. CHELMOS
Neele sculp. 352 Strand.
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of time. The form of the town, which is oval, and about a league in circumference, is still perceptible. The fragments of the wall are in some places five or six feet high, and upwards of eighteen feet in thickness: they were built of stones from Mount Artemisius; for those from Menale, which is in the vicinity, are of a different kind. On observing these ramparts attentively, there may be distinguished four principal gates, which opened to the roads of Achaia, Argos, Tegea, and the Megalopolitans. In the middle of the town are the ruins of a small edifice, which at first sight may be taken for a theatre; but, besides its not being built at the foot of a hill, as Pausanias asserts, it is too small for the purpose in question. Another ruin at a short distance appears to have belonged to a temple; but there are no inscriptions to shew to what divinity it was dedicated. During my stay in this plain, a Greek discovered without the walls of Mantinea, in a spot near Mount Alesius, precisely at the part where the race-ground must have been, a statue of white marble, three feet high, and in a state of preservation: on the base was the word

ΑΦΡΟΔΥΚΑΙΡΕ,

but as the base did not form a part of the statue, I presume that it belonged to a funereal stone. Some time afterwards, one of my companions in captivity saw this statue in the possession of M. Caradja, to whom the Greek above-mentioned had presented it. Considering the spot on which it was found, there is no doubt but by making proper excavations many valuable relics would be discovered: it was about a league from this spot, towards Tegea, that the battle took place which ruined the hopes of the Lacedemonians, and in which Epaminondas fell at the moment of victory. This spot, in which so many brave men were laid at rest, is now covered with laurels and rosemary. We may search in vain for the tomb of the daughters of Pelias, to whom the Arcadians erected a monument near the military way which led to Tegea.

On leaving the plain of Mantinea, you turn along a chain of mountains, which some Greeks called Pogliesi, which leads to what was formerly called the plain of Alcimedon. On the southern declivity of these mountains is the village of Vidi, and near it the road that is ordinarily taken by travellers who pass from Tripolitza to Patras through Calavrita.

Leaving Vidi to the north-east, you enter a forest about a league in extent, which consists entirely of large trees, such as oaks (from which gall-nuts are taken for exportation), chesnut trees, and others which grow in cold soils. The ordinary inhabitants of this forest are wolves, but they are far less dangerous

than the robbers who lay in wait for such travellers as imprudently proceed alone.

A landscape composed of rosemary and aromatic plants, would induce the traveller to believe, on quitting the forest, that he is in another country and a different climate from that of the Morea. He hears the cries of storks in the burning days of summer, while the woods resound with the bleating of deer; but the barren aspect of the neighbouring mountains, and the evident changes that have been produced by the great events of nature, tell him that he is in the wildest part of Arcadia.

Here every thing bears an appearance of ferocity; as soon as a man is perceived, the traveller puts himself on his guard, for as in the deserts of Lybia, every one he meets is an enemy. The shepherd does not outstrip the day with his flocks, nor does he proceed with the ancient crook and pipe, saluting the echo with his rural music: on the contrary, he is always suspicious and alarmed; his savage dogs have watched through the night, and he waits till the sun has enlightened the gloomy passages through which he has to pass, before he can venture to conduct his sheep to their pastures. Even then he travels like an outcast, with an enormous musquet, ready to destroy, not the sanguinary wolf or starving jackal, but his own equal*.

After proceeding along this valley, which is interspersed with ash-trees that afford manna, you cross a rivulet, and a quarter of a league farther, arrive at a farm, which contains a khan built on a hill: it affords a security to travellers against the attacks of robbers; but it has often happened, that the inmates have been obliged to abandon it to screen themselves from violence, and to retire to obscure hamlets in different parts of the mountains. The pacha of the Morea keeps a corps of cavalry at this spot to ensure the communication.

From hence the road leads to Mettaga, distant seven leagues from Tripolitza. I conceive it to stand on the site of the ancient Methydrium: it is a pitiful burgh containing about a hundred houses, and is generally the first place at which travellers stop from Tripolitza. The next stage is Tripotemi, six hours journey. Three leagues farther is Pergo, from which, after proceeding near an hour through large forests of antique oaks, and two hours more over a valley and a very high mountain, you arrive at Calavrita, overcome with danger and fatigue.

Calavrita is a town that contains about three hundred houses, and appears as if built in the midst of mountains: it is governed

* The reader will find an ample corroboration of this account by referring to the "Itinerary of a Journey to Constantinople," page 64, inserted in our first volume, the author of which is an English gentleman.—EDIT.

by a Turkish aga, and defended by a paltry sort of castle, constructed of wood. In war time the pacha of the Morea keeps here a corps of soldiers, in order to secure the possession of the roads in this part of the province. The inhabitants of Calavrita are chiefly Albanians, the remains of those who invaded the Morea in 1770, and who have never since been completely expelled, though the pacha who was authorized to drive them from the country, employed the greatest severity. The environs of this town, notwithstanding the sterility of its site, are agreeable; they contain several beautiful fountains, gardens planted with orange and lemon trees, besides an immense number of mulberry trees, which afford nutriment to considerable quantities of silk-worms. They export from hence every year, as well as from Vostitza, a quantity of hard cheese, which is sold in the province to rasp into maccaroni, a dish which the rich people of Italy consider as a great delicacy. In ancient times these cheeses were highly esteemed by the Athenians, and were considered as an essential article in all well-regulated kitchens: it even seems at present that they have the same form and consistence as ever, nor do they appear to have undergone any change whatever, either in their make or uses.

From Calavrita to Patras is reckoned a good day's journey, as well on account of the distance as from the difficulty of the road, and the height of the mountains over which it is necessary to pass; for it requires two hours to ascend and descend Mount Vidi alone. The clouds which almost always envelope the sides of this mountain, which is the highest in Arcadia, do not permit the eye to comprise a great extent of country, which might otherwise be seen from its elevated parts; and even in the clearest days one cannot see beyond the inferior mountains of the vicinity, which form an horizon as striking as that of that of the Alps.

From the summit of Mount Vidi, Patras, which is situated on the sea-shore, cannot be discovered, though that element is distinguishable; but after descending a short distance, it comes in view.

The town of Patras was known in the earliest ages by the name of Aroa, and held a distinguished rank amongst the towns of Greece. Pausanias gives a flattering idea of it, by his descriptions of the monuments which it contained. Amongst its celebrated edifices was an opera-house (Odeon) and several temples, the most distinguished of which was that of Diana the African. Augustus compelled the inhabitants of several towns of Achaia, to come and reside at Patras, and even made it take his name, from which time has delivered it, and restored that of Patras, its founder. It is now a metropolitan town, having been converted to the Christian faith by the apostle St. Andrew,

who there suffered martyrdom. After several revolutions, it was beseiged in 1533 by Doria, who took it from the infidels, but to whom it afterwards reverted, as well as the whole province of the Morea.

This town, as it exists at present, is in the form of an amphitheatre: it still exhibits, by its ruins, the injuries it sustained by the last war. Its revenues go to one of the sultanas, and the drogman of the sublime Porte. At present it contains but few of its ancient ruins, and these are daily diminished by the Turks; for the remains, mentioned by Spon, as well as several relics of antiquity in marble, have been almost entirely destroyed by these barbarians. The town of Patras is governed by a bey, who is appointed by the pacha of the Morea; and a number of Jews belong to his suite, by whom all business with the court is transacted.

On quitting Patras for Vostitza, a small town of Achaia, ten leagues distant, the road is entirely by the sea-side. Pausanias asserts that there was a shorter way to Ægium, which is the present Vostitza, and I am of his opinion, The inhabitants of the country are no doubt acquainted with it; but as it is not practicable for horses, they prefer travelling by the sea-shore, by which they escape the attacks of banditti. After an hour's journey from Patras, you reach Cape Rhion, on which is built the castle of the Morea; and opposite to it is another upon Cape Antirhion in Epirus, the range of whose guns cross each other, and guard the entrance of the gulph. In this road there are no longer to be seen any vestiges of the temple of Neptune, which was about half a league to the east of Patras; but before arriving at the castle of the Morea, you are obliged to pass a spot which was far more venerable to me than the temples of the ridiculous gods of pagan antiquity: I allude to the cemetery of the Christians who perished in the naval battle of Lepante. Even the Mussulmans think it their duty to shew this spot to travellers. I think I now see the army commanded by Don John of Austria plunging into the gulph in search of the Mussulman fleet, which was far superior to the combined squadrons of the Christians. Never since the battle of Actium had the seas of Greece borne so many ships of war, or been the scene of so memorable an action. Let us only conceive the idea of Mussulman gallies worked by Christian slaves, and the vessels of the Christians by those of the Turks, both being compelled to fight against their own country; let us think on the instant when the two fleets came in contact, and assaulted each other with all the weapons of ancient and modern times: they fought man to man, with arrows, javelins, lances, cannon, musquets, pikes, and sabres: the gallies chained together, appeared like a vast field of battle, on which both ar-

mies met to dispute the point; and at length victory was declared in favour of the Christians. At a few paces from this spot, each party collected the corpses of their own nation, which were thrown up by the tide; and those of the Christians being interred at that part of the cape to the west of the castle, it obtained the name already mentioned.

As to Vostitza, if it be the ancient Ægium, it possesses no remains of its former grandeur. If another Agamemnon were to convoke the kings in this town, I do not think there would be sufficient houses to contain them, so great has been the reduction of a famous town to a pitiful burgh; but if the Turks, or rather the Codja-bachis, were not to oppress the Greek inhabitants, Vostitza might become the most opulent place in the Morea: from a fatality, however, which appears to attend the unfortunate, the Greeks have the greatest enemies still amongst them; these are the Codja-bachis, who, though of Greek origin, have prostrated themselves at the feet of the Turks, and who irritate in every way those whom they ought to protect and console. By their insolence, pride, and ignorance, they have established a line of demarcation between themselves and the Greeks. They may be considered as a degenerate species, who possess all the vices of slaves, and do not feel degraded by the extreme humiliation to which they are subjected by the Turks. In the temples they occupy a place contiguous to the altar, and there they display all the pride of the Pharisee, being satisfied with a contemptible prerogative, purchased at the expence of the happiness of their countrymen.

CHAP. V.

A FEW REMARKS ON ARCADIA—CARITENES—OLYMPIA.—ITINERARY OF THE FRENCH GARRISON OF ZANTE, FROM CASTEL-TORNESE TO TRIPOLITZA.—ARRIVAL AT THEBES.—LACONIA.—ROUTE FROM TRIPOLITZA TO LACEDEMONIA.—RUINS OF SPARTA.—MISTRA, THE INHABITANTS, &c.

I SHALL now quit the cheerful shores of the gulph of Corinth, to say a few words on the centre of Arcadia. Nothing can exceed the beauty of the vallies and finely-cultivated fields in Arcadia: notwithstanding the inequality of its soil, the height of its mountains, and the number of its lakes, pools, and marshes, the inhabitants experience nothing but fine weather after the winter season, which often brings abundance of snow. There is no spot which is blessed with a more beautiful sky; and while the

climate of Attica parches up its fields, here a few clouds, converted into rain, increase the fertility of the soil. Here also terminates the empire of oppression, and begins the residence of peace. Submissive and faithful, at a distance from the Turkish Government, whose tributaries they are, the Arcadians enjoy in tranquillity the charms of a pastoral life. A few mountaineers who inhabit the unfrequented regions of Mount Pholoë, and who alone know its paths, defend with intrepidity the absolute independence in which they live; they possess a few villages, which on a reverse of fortune, they abandon, and retire into the caverns, (where according to fabulous history, Hercules visited the centaur Pholoë,) or else to certain spots in the vallies unknown to any but themselves. A few hermits, who live by their manual labour, have taken up their residence in the hollows of some of those aërial rocks, and preach the gospel in regions which seem to approach the celestial abodes.

There is, however, a horde, known by the name of Laliots, from the small town of Lala, where they reside, who disgrace this part of Peloponnesus: they are the out-casts of banditti, who have escaped from the arm of justice, and are more cruel and ferocious than the Bardouniots, for they spread terror and desolation amongst the peaceable inhabitants of Elis and Arcadia. It is against these people in particular that the troops of the pacha have most occasion to act.

To proceed to Arcadia you leave Tripolitza by the gate of Caritenes, situated to the west, and at a distance of two hundred fathoms across the bed of a torrent, which, with another from Mount Roïno, forms an island, and on this spot were buried the French soldiers belonging to the garrison of Zante, who died at Tripolitza. Here only would the fanaticism of the people allow them to be interred, as they were equally rejected by the Turks and the Greeks. From hence the road leads for two or three leagues through several villages inhabited by the Arcadians at the base of Mount Roïno till it approaches Caritenes, which must have been the ancient Gorthys; before it, to the south-west, runs a river called by the inhabitants *Potamoi tis Caritenis*. This town contains between two and three thousand inhabitants, who are nearly all Greeks, and very affable; they relate to strangers the adventures of a traveller, whose name they do not recollect, but who was assassinated about thirty years ago, as he was proceeding to visit the ruins of a temple about four or five leagues from the town: they assert that all attempts to discover the murderer have failed. They speak of this misfortune with as much anxiety as if it had happened only a few months ago, and unanimously attribute it to the Laliots. Perhaps this unhappy man was M. Bocher, the architect, who, on his return for the

second time from the Morea, disappeared, without any circumstances transpiring as to his fate.

The environs of Caritenes are much extolled for their salubrity; and it is pretended, that the plague never extends its ravages amongst them: it is, however, certain, that when this calamity prevails at Tripolitza, the rich inhabitants retire to the neighbourhood in question. The land is well-cultivated, and its productions are various; amongst them are mastich-trees, which, if grafted, would perhaps afford that substance of an equal quality to what comes from the isle of Chio. But the inhabitants appear insensible of these advantages: they are are clothed in course woollens, manufactured by themselves; and their trade consists in exchanges amongst themselves; though they occasionally sell the silk, cotton, and kermes, which they prepare, to the opulent Mussulmans.

About a quarter of a league from Caritenes you pass a river of the same name, and perceive the Alpheus, which cannot fail to excite the most agreeable sensations: it runs through an immense valley in various sinuosities. Here the valley of Demizana commences, and extends eight leagues to the north; its town, of the same name, which was long supposed to be the ancient Psophis, is about three leagues from the spot, where the Erymanthus empties itself into the Alpheus. This valley, besides affording a variety of productions, contains several thermal and mineral springs, particular at Iocova, a village about a league to the east of Demizana, and at which is the residence of the Bishop of Langadia. This part of Arcadia, before the disasters of 1770, was the most populous of any in the province; and it makes one shudder to learn, that those who escaped from the sword of the Albanians, were sold to the corsairs of Barbary, who came into the gulph of Arcadia, to partake of the spoils of the Morea; and the families who had taken refuge among the mountains, only left their retreats to retire to the immense domains which Cara Osman Oglu possessed in Asia Minor.

While I am on the subject of Arcadia, I cannot refrain from saying a few words relative to the ruins of Olympia, on which now stands the village of Miraca: the position of this ancient spot, as well as the poetical accounts of its games, are sufficiently known from the works of early writers; but for the particulars of its present state we are indebted to M. Fauvel, one of my companions in misfortune, and the only person who, in the present age, has attentively examined its site. "On advancing," he has often observed, "from Pyrgo to the interior of the Ælida, I came to a plain about two leagues distant from the sea, in which several sarcophagi had been exposed to view by the

trampling of horses. After a journey of three hours, I arrived on the banks of the Cladeus, a river to which the Ælidans paid the greatest respect, excepting the Alpheus. Having perceived in this river the ruins of an ancient bridge, I stopped near its shore to examine them, when I observed the sections of its banks to contain always, at the depth of six feet below the soil, a quantity of earthen-ware, bricks, and ancient tiles, as well as fragments of marble. / These discoveries convinced me I stood upon the ruins of an ancient town: on the other side facing the bridge, I observed the remains of a theatre, which fronted the south, aud was built on the acclivity of a mountain.

" I visited with scrupulous attention, the whole plain bounded by this elevation, the Alpheus, and the Cladeus. The remains of walls very low, and covered with shrubs, were the first objects that caught my attention. Some labourers sent by the aga of a neighbouring village, were at this time digging, in order to procure materials for building; but what was my surprise on hearing, that they called their village, Andilalo, or the village of the echo! I then recollected, that the Greeks who assisted in the games, placed themselves, according to Pausanias, in a particular spot to hear an echo, which was repeated seven times. This discovery convinced me still more, that I was on the site of Olympia. I perceived in the middle of the excavation several fragments of columns, upwards of sixty feet in diameter. Pausanias observes, that the temple of Jupiter was of the Doric order, and surrounded by a peristyle sixty-eight feet high, and that it was not built of marble, but of a stone called poros, which was full of marine shells. In short, the trunks and bases which I saw, were of this kind of stone, covered with a whitish stucco; and it is remarkable, that the Greeks still call this stone by the name of poros. I was unfortunately deprived of every means for continuing the excavations made by the people of the aga, and I even perceived that my curiosity began to displease them: I was, however, certain, that the most prominent mountain to the north, was the Chronion; and, that the river I had just crossed, was the Cladeus. I searched about for the race-ground, the hippodrome, and the winning-post; when I found, to the east of the temple, some vestiges of an octagon, built on a mass, that projects and forms an obtuse angle, which proved to me that I was on the hippodrome. On entering the building, which was fifteen feet deep, I perceived that this angular wall contained chambers on a level with the soil, nine feet deep, and five or six wide, which I suppose were the stalls for the cars. Delighted with my discovery, I resolved to measure the hippodrome, and found it to be two hundred fathoms in length, which is double that of the course at Athens.

"Another spot, parallel with that just mentioned, must also have been the stadium; it was only separated from the former by a small eminence, and extends to the banks of the Alpheus, whose waters gradually undermine, and at times overflow it. In the part which is worn away by the Alpheus, there may be seen sarcophagi, half exposed, and ready to drop into the river: sometimes bronze helmets are found near them; and I purchased one of them, which is of the same shape as that of the statue of Phocion."

These details of M. Fauvel are positive, and refute the assertion of several learned men, that nothing is now to be seen of Olympia; but, in support of the excellent remarks of M. Fauvel, I must declare, that the territory of Olympia is entirely covered with ruins.

Before I proceed farther in my remarks on the Morea, I shall give a sort of itinerary of the French garrison at Zante, from Castel-Tornese to Tripolitza. This garrison surrendered in the year 1798, to the combined Turkish and Russian armies. According to the terms which they obtained, they were to be sent to a place occupied by the French armies in Italy: but the Russian commander, who ought to have protected the people of a civilized nation against the Turks, oppressed them in their misfortune, and landed them at Castel-Tornese, to be conveyed to the dungeons of Constantinople. No pen can describe the rage of these men, on finding they were cast on the Turkish territory; they regretted that they had not suffered themselves to be buried under the ruins of Zante; and in short, they conceived the frantic thought of forcing their way through the Turkish territory into Germany: but they had no arms, nor the means of procuring any; they were therefore obliged to submit to the humiliating chains of Constantinople. They were landed at Castel-Tornese, which the Turks call Clemouzi: it is a paltry town, surrounded by high walls, which could not resist any attack from artillery; but the Turks keep a garrison in it, on account of its vicinity to the isle of Zante.

From Castel-Tornese, the French soldiery, who were scarcely allowed time to breathe, were sent to Gastouni, a town on the left of the Igliako: it contains upwards of 3000 inhabitants, and is governed by a bey, who might render them peculiarly happy, if he possessed the amiable qualities of his son, with whom I was particularly acquainted while at the palace of the pacha. The inhabitants of this town carry on a considerable trade in cheese, silk, and cotton; they are honest in their dealings, have a prepossessing appearance, and the peasantry do not exhibit the traces of premature old age. The garrison next passed Mezalonghi, about four hours journey from Savalia: this

is a town which contains about two hundred houses, scattered on a hill; its environs are well cultivated, and several villages may be seen in its vicinity. The principal trade of Mezalonghi, is in salt-fish and riding cloaks. They afterwards reached Pyrgo, which is built on the right bank of the Roufia, nearly opposite to the ancient Epitalion, a town which contains about two thousand inhabitants, consisting of Turks, Greeks, and Jews.

All the territory hereabouts, as far as Olympia and Mount Pholoë, is the most fertile of any in the Morea. On leaving Pyrgo, they were compelled to pass the river Alpheus, chained together like criminals: sometimes the water reached up to their shoulders, and many were in consequence drowned. After this, they were driven, though overcome with fatigue, across the beautiful valley of Agolinitza to Andritsena, a small town in Arcadia, about ten leagues farther. The inhabitants are of Greek origin, and are descended from the Arcadian shepherds. With them strangers are objects both of curiosity and respect; and without indiscretion, they make a point of seeing them, and offering them the productions of their fields; while, so much are they attached to the duties of hospitality, that much persuasion is necessary to induce them to accept any reward: they would have shewn similar kindness to our soldiers, but they were not permitted. They were not allowed to make any stay at Andritsena, which was then troubled with insurgents, but were pushed forwards to Sinano and Londari, and the same day entered Tripolitza.

At this time Mustapha was invested with the pachalic of the Morea, and when he saw the unfortunate Frenchmen chained together in pairs, he could scarcely restrain his indignation: he gave immediate orders that every respect should be paid to them, and they were all lodged in his palace; the women separately, the officers in rooms, and the soldiers in a clean and wholesome corridor. Provisions were regularly distributed amongst them, and they were allowed a certain time to rest, before they proceeded on their extensive journey. One half of the soldiers had permission to walk daily about the town and its environs, under the command of their officers; and when they were at length obliged to set off for Constantinople, the pacha hired several vessels at Naupli in Romania, to convey the women, children, and convalescents. The pacha in short, did every thing to ameliorate the situation of these Frenchmen; and before they set off, he ordered them to be supplied with good shoes.

I shall not detain the reader with any farther particulars relative to the march of this garrison over the immense tract of country which led to Constantinople; suffice it to say, that they underwent many difficulties; and when they arrived at the Turk-

ish capital, the officers were disarmed, and all, without distinction, were sent into the bagne, or common prison; where, during three years, such of the victims as survived their misery, were confined in chains, and subjected to the most horrid treatment.—I shall now return to the inhabitants of the Morea.

Of all parts of Europe, it is necessary for those who wish to see the remains of its ancient monuments, to repair to Athens; but on penetrating into the Morea, the difficulties of travelling increase, as soon as one has passed the isthmus, or proceeded from the ports of Modon and Coron. As soon as an intelligent traveller has set his foot in the Morea, his ideas naturally recur to former ages, and his attention becomes fixed on Laconia. On opening a book of ancient history, we find that the country of Lacania, or Laconia, which the Turks call Mistra, was in fabulous times denominated Lelegia, from Lelex, a person of that country, who prescribed its laws; his son Euroatas, succeeded him; and the river whose course he directed, takes his name. Virgil and some other poets have spoken of Laconia under the name of Œbalia, but Strabo calls it Argos. This river appears to have taken its course over twenty-six leagues of ground: but it is evident, that the hot climate of Laconia required other supplies of water; and these it received from the melting of the snow and glaciers of Mount Taygetus, as well as from frequent storms, to which it is subjected.

With respect to Sparta, the name is nearly all that remains of this celebrated city, the circumference of which is known to have been more than two French leagues; and it is evident, that the modern town of Mistra is built upon its ruins. It is constructed in an amphitheatrical form on the declivity of a mountain, which, towards the east, receives the rays of the sun; and these not being modified by the north winds, render the heat insupportable in summer: it is overtopped to the west by Mount Taygetus, from which, in the burning season, the inhabitants collect the snow, for cooling their sherbet and other drinks. To the north it is commanded by its castle; and from the eastward it receives agreeable emanations from Mount Tornika. Lastly, the view extends southward beyond the Tiasa, and along the delightful banks of the Vasilipotamos.

The inhabitants of this town do not deserve the calumniating epithets of Pauw, who calls them the refuse of banditti who have escaped from punishment. They have a noble physiognomy, and seem to retain something of the Spartan character, even in their defects; their stature is high, and their features are regular and masculine: they are the only people who look at the Turks with a stern assurance, as they are brave even to temerity. Sorry am I, however, to add, that a propensity for

plunder seems with them to be innate; which, added to a natural degree of ferocity, renders them extremely vindictive and dangerous. Even the Turks of Mistra, who are born of Laconian women, are more intrepid than other Mussulmans; and we do not observe in them that taciturnity and apathy so prominent in the people of their nation. They are also less rigid in observing the precepts of the Koran; for they drink wine in public, and swear, like the Greeks, by the Virgin and Jesus Christ; indeed, they appear to regret that they dare not partake of the fêtes and pleasures of the Christians.

The inhabitants of Mistra are estimated at from fifteen to eighteen thousand in number; of which one third consists of Turks, and above one eighth of Jews. The calamities of war have, in some degree, disappeared, and in a few years this town will enjoy a prosperity and population, which will place it far above the other parts of the province. Its bey always maintains a body of disciplined troops, including a numerous corps of cavalry, which enables him to present a warlike aspect towards the people of the Taygetus, who are his implacable enemies. These people are the free Laconians, who still fly in the face of destruction, even when it is inevitable. To them we may apply the remark of Seneca on the Lacedemonians: "Turpe est cuilibet viro fugisse, Laconi vero de liberasse"—It is disgraceful for any man to retreat, but for a Spartan even to think of retreating.

CHAP. VI.

OF THE PEOPLE OF GRÆCIA-MAGNA.—ELECTION OF BEYS.—MILITARY STATE OF THE MOREA.—GRECIAN WOMEN. SUPERSTITION, SORCERY, MAGIC, SWEARING, HONORARY TITLES, BIRTHS, &c.

THE public are already in possession of the accounts of Messrs. Stephanopoli, who travelled through the country of the Maniats, or inhabitants of Græcia-Magna, in 1797; and they have described in striking terms the enthusiasm of those people, with their ardent love for liberty, or rather independence. I, however, have been able to obtain facts much more numerous and positive than those travellers, in consequence of my residence in the Morea, and particularly from the connections which I formed with several of the principal inhabitants of that territory.

As the small number of people in the Morea who were enemies to the Turks, had a secret attachment to the French, the report of our capture and residence at Tripolitza soon reached the Maniats; on which, three of them, disguised as merchants, requested a secret interview with me at the khan. Here, after

a most friendly conversation, they offered to liberate me from slavery, and convey me to their mountains; I might even at that instant have obtained my liberty, for horses had been conveyed to the gates of the town, an escort was waiting for us on the road, and my escape would have been certain. I felt disposed to accept the offer of these brave strangers; but on speaking to them of my four comrades, to whom my fate was allied, they confessed that they would not run the risk of conducting them all: they, however, generously requested me to profit by the offer I had received; but this I thought proper to decline.

It was on this occasion, and during several other interviews, that I was enabled to acquire certain information relative to those brave, warlike people.

It is known that the part of the Peloponnesus comprised between the gulf of Laconia and that of Messenia, was in the early ages inhabited by an independent class of men, who, in the time of the Roman empire, took the name of free Laconians. When public dissentions prevailed in the Peloponnesus they retired with their gods to the defiles of Mount Taygetus, where they always presented a threatening front to their oppressors. Here no efforts could overcome them; they submitted to the Christian religion at the period when Basil, the Macedonian, swayed the sceptre of the eastern empire, and the cross of the Christians was erected on the icy summits of the Taygetus.

This warlike people, notwithstanding their new religion, which inculcated submission to earthly princes, would not lay down their arms, which were then, as at present, the palladium of their liberty; in short, by this conduct they have always been able to resist the Ottoman yoke.

But though united amongst themselves to repel a common enemy, the Maniats, nevertheless, as soon as the danger was past, gave way to dissentions, which often covered their soil with blood. Though as implacable in their hatred as in their vengeance, they did not abjure each other, unless with the consent of the most respectable old men in the canton; and even amidst these errors and calamities, we are forced to admire many virtues which they practised.

The old men are here treated with the utmost respect; their advice is followed like that of oracles, and the young people and women never approach them without the most profound veneration. These men, after having defended their country as long as they could carry arms, preserved it in the decline of life by their wisdom and experience; in short, all civil regulations and decisions were performed under their influence.

All the measures of safety and defence, which are concerted in an assembly of their captains, are transmitted to a chief or bey,

who carries them into execution. This bey is invested by the Turkish government after the Maniats have appointed him; he keeps up no external correspondence, and has no power beyond his own district; he derives from his dignity no revenues but those of monopoly, and he subsists entirely on his patrimonial produce, as he is always chosen from amongst the landholders; in short, he is only a simple captain, dignified with the title of bey, which makes him the most consequential person in his district.

Since the year 1776, when Græcia Magna was separated from the pachalic of the Morea, and, like the icles, came under the direction of the grand admiral of the Ottoman empire, the power of the beys has much increased. Zanet bey, who was the first that acquired this dignity, governed the country in the capacity of officer of the crown. In 1785, being forced by the intrigues of a drogman of the capitan pacha to quit Citries, the place of his residence, he took refuge at Zante; but though he obtained pardon through the intervention of France, and returned to Græcia-Magna, he could not avoid the bowstring, which terminated his existence in 1787. From that time the Maniats have resisted the power of their beys, whom they seem to despise as soon as they accept the chains of the Turks to domineer and enjoy ephemeral honours; they regard them as the agents of their common enemy, the capitan pacha, who never fails to sacrifice the bey as it suits his caprice or interest: yet the ambition of the Maniats is so great, that no less than five persons have accepted the situation of bey since 1777; of whom two were strangled, one disgraced, a fourth conveyed to the prison at Constantinople, where he remained in 1801, and the fifth has been two years in his post.

The young Maniats, accustomed from their infancy to the use of arms, inured to fatigue, and familiarized with danger, are always ready to attack the Turks, whose very name drives them almost frantic: it must be added, however, that their courage, or rather their temerity, is increased by the perfect knowledge which they have of the advantageous positions of their defiles, in which they can resist an enemy far superior in numbers. They have often been known, during a meal, to form a plan of attack, and carry it almost immediately into execution; in short, the ferocious courage of the Spartans has been transmitted without alteration to their descendants, and has increased by the oppression which they have in modern times experienced.

During my captivity they made the pacha tremble in his seraglio; he had sworn to punish an affront and injury which they had done him, in plundering a vessel laden with the tributes of his province; and he in consequence dispatched a number of his cavalry towards their defiles, to watch the passages and in-

tercept the commerce of Græcia Magna; they were ordered to give no quarter to the inhabitants; and, in short, to do them every possible injury. The Laconians, who have a number of friends in the province, received early notice of the danger which threatened them; on which they ran to arms, and soon occupied their accustomed positions; the most intrepid amongst them were divided into small detachments, and sent out to fight the cavalry of the pacha; about thirty of them were surrounded in a village by nearly a hundred of the delis belonging to the pacha, when, in an instant, they forced their way through them with great slaughter, and becoming masters of the field, they not only bid defiance to their opponents, but marched within sight of Tripolitza. The pacha then found it time to put a stop to hostilities, and purchased a peace, which was as disgraceful as it was transitory.

The women of these people are no less courageous than their sons, and often share with them the greatest dangers; when their children fall, however, they are much afflicted, for they love them with the most amiable tenderness: they are indeed a model for mothers, after having been an example to girls. On forming an union on the basis of affection, they are no longer seen amongst the dancers, who, on the decline of day, pursue this exercisse beneath the shade of the plane-trees. The tresses of their hair, which were previously scattered over their bosom, are ever after collected and fixed on the crown of the head: they have retained this custom of the Greeks of antiquity, who, on marrying, adopted a particular kind of head-dress, which they never after abandoned.

These people are scrupulous observers of the simple faith of the primitive church, for which they would sacrifice their lives; and they are by no means addicted to the vices of which Pauw has accused them. Indeed, one cannot but wonder how that wise and judicious writer could have attributed to the inhabitants of Laconia the ferocious customs of the people of Africa.

The vigilance of the Maniats is not impeded even by night: they announce their presence by kindling fires in different parts; and these have often proved a trap by which the Mussulman has terminated his existence. They have, besides, enormous dogs, who are trained to destroy the wolves; they rove about the villages at night, and by their natural instinct alone they perfectly distinguish, even in darkness, the inhabitants of the place which they defend; but whenever a stranger, or even an unknown animal, is scented at a distance, they spread a general alarm, and each man runs to his post. Græcia Magna is divided into captaincies, all of which are, more or less, dependent on the bey, who resides at Citries.

POUQUEVILLE.]

Having said thus much on Laconia, I shall return to the subject of Tripolitza and the Morea in general. The government of the whole of the Morea is intrusted to the pacha with three tails, who resides at Tripolitza; in time of war a pacha with two tails, who is subordinate to the former, commands at Naupli. The beys of Navarin, Coron, Modon, Mistra, Argos, Corinth, Patras, and Gastauni; the chiefs of Arcadia, Andritzena, Andreossa, and Londari; and the codja-bachis of Caritene, Sinano, Vostitza, Vasilico, &c. pour their tributes into the coffers of the pacha beglier-bey, who has an intendant, the Defter-kiaya, and a comptroller, Moucabel-edgi. The taxes are levied on persons and property; the Turks pay nothing but the land-tax, and every subject who is not a Mussulman furnishes a poll-tax, called the caratsch, to which every vassal is subjected on attaining the age of twelve years. The pacha fixes the total amount of the collections, which he divides, in his divan or assembled council, between the codja-bachis of the cantons, whom he summons before him; these, in concert with the pacha, convoke by circular letters the notables of their districts, and meet in the churches to discuss the assessments. The codja-bachis are the most vile and contemptible agents of the satraps of the sultan, and are employed in nothing but extortion, as their fortune is founded on the oppression of the people. The land-tax belongs to the Turkish government.

The subjects of the Grand Seignior who are not Mussulmans, consist of the Greeks, Jews, Armenians, Parsis, &c. The Turks are treated despotically in the collection of the taxes, but with more justice than the other inhabitants. A certain sum is imposed upon them, and they generally pay it without murmuring. In time of war, the Turks are called upon to arm, and as they are always told that they are about to fight in defence of their religion, they do not hesitate to come forward.—There is also a sort of poll-tax upon them; and from these three imposts the Ottoman Porte receives about two millions of piastres per annum; the pacha one million, and about 1,500,000 French francs are distributed amongst the codja-bachis. The annual produce of the land and industry of the Morea, supposing the taxes to be one-fourth, may be estimated at 15,000,000 of French livres.

But of all the vexations the greatest certainly do not proceed from arbitrary power, which merely imposes on the people and crushes the great; on the contrary, the most revolting tyranny and opprobrium result from the state of anarchy that prevails amongst the people at large. I have seen one of the lowest of the Turks dismount from his horse, pull a Greek from his shop, load the animal with his property, and make the man follow

him; while the latter, though capable of avenging such insults, dare only to murmur. I have also seen young Mussulmans strike the most venerable and hoary-headed Greeks, while nothing is more common than to raise their hands against the aged. The unfortunate Greeks experience such insults every hour, and tears run down their cheeks on speaking to them of their glorious ancestors. The mothers press their children to their bosom, and pray for their own fruitfulness, in the hope that one of those extraordinary men that heaven sometimes grants to nations, will arise to unite the Greeks, and avenge the outrages of centuries.

The principal bulwarks of the Morea are Naupli, in Romania, on the gulph of Argos, Coron, Modon, Navarene, the fort of Castel-Tornese, Patras, and the castles in the gulph of Corinth; these places have garrisons even in time of peace, if the name of garrisons can be given to a few miserable hordes called spahis and cannoneers.

It being war time during my residence, the province of the Morea, though protected by a strong fleet, was considered as threatened, and was defended by six thousand troops. I saw these miserable men arrive; they had been collected in the different towns of the empire, and came without arms, and in a state of starvation. I might add, that they were without officers, and quite ignorant of order; but I derived most amusement by seeing the cavalry defile, as it was impossible to tell to what country they belonged. Some of them rode on horses harnessed with pack-saddles, and were only armed with a musket; while others seemed to have been taken from coal-mines, and carried an enormous lance, and many had only pistols; as to the horses, they could do any thing easier than run.

These Albanians, however, though undisciplined, were in some degree organized: each of their corps was divided into a chiliade, or thousand, commanded by a bim-bachi, or chief of a thousand men, who is distinguished by a tunic similar to that of deacons, with long epaulets falling below the elbows. There were, besides, several captains, lieutenants, and commanders of companies, without any determinate number of soldiers. Each man on being enrolled for active service, received a certain sum for his bounty and pay, out of which he was obliged to arm, clothe, and support himself; the government being responsible only for the supply of provisions, which consists of a pound and a half of bread for each man per day, and which is sometimes changed for boiled wheat; to this supply they add olives and cheese, but very seldom meat.

We may thus easily conceive the state of a soldiery without controul, a military chest, or daily pay. If we add, as has partly been stated, that these soldiers are armed only with a fowl-

ing piece without a bayonet, and that some of them, even in the infantry, have nothing but pistols; that all are obliged to cast their own bullets, make their own cartridges, which they carry in a square box, in which is a small jar of oil for cleaning the gun; if we consider the empire which is supported by such defenders, what a contemptible idea must we have of its power!

In the garrisons, instead of practising manœuvres, the Turkish soldiers pass their time in sleeping, smoaking, drinking coffee, and playing on the mandoline. In such places, nothing is heard but songs; and if you speak of the enemy, each soldier pledges himself to his comrade, that he will cut off a certain number of heads. One need only hear their conversation to be convinced of the just character of the old adage, which describes them, "as bullies in the camp, but cowards in the field." When they are threatened with an attack, if they apprehend a surprise, instead of establishing sentinels, a whole army turns out at once to mount guard; on which a grand fête takes place, and the dervises chaunt canticles, and repeat stories from the Thousand and One Nights, till they have talked their hearers to sleep on their posts. Hence it happened more than once in the last war, that the Russians were indebted for their advantages to this contemptible conduct of the enemy,

To return to the Greeks of the Morea. I shall neither adopt the systematic spirit and apathy of M. de Pauw, nor the partiality of M. Guys, who has thought proper to discover in modern Greece, the Greece of the ancients.

The present Greeks, like all other distinct people, have a peculiar physiogonomy, which, unfortunately, derives its principal feature from the state of servitude and oppression in which they are plunged; but who will assert that the sanguinary rod of despotism has not had the same effect upon a whole people, as it would have upon an individual? Without stopping to explain causes, I shall merely describe them as they are.

The Greeks of the Morea are strong, robust, and distinguished by features full of expression; but, as I have observed, altered by servitude. They are in general full of spirit, but dissimulating, crafty, and vain. Gossipers, liars, and perjurers, they do not make the slightest profession, nor traffic with the smallest article, without taking the saints to witness their probity. Being lively, good-humoured, and inclined to debauchery, they excite pleasure without inspiring confidence; and their conversation abounds in figures and comparisons: hence they exaggerate whatever they say or do. When they speak of liberty, they talk with such spirit, that one would believe them ready to undertake every thing, and to make every sacrifice to obtain it; but, in fact, the indignation which they manifest towards their op-

pressors, proceeds less from their love of freedom, than from their wish to see their religion predominant. One may easily conceive, what may be expected from people occupied with such ideas. The descendants of Miltiades and Cimon, now bent down by the double despotism of Mussulmans, and the papas or priests, are incapable of forming any of those generous and manly enterprises, which might restore the political existence they have lost. I should add, that though they hate the Turks, they probably detest much more those Christians who acknowledge the authority of the pope.

The assertions I have made relative to the motives which would induce the Greeks to undertake a revolution, are founded on what occurred in 1770. On beholding the victorious flag of Catharine, the whole of the Morea ran to arms. The Greeks having united together in a tumultuous manner, possessing no plan, nor regarding any measures, leisurely bathed their hands in the blood of the Mussulmans, not because they considered them as terrible enemies, but simply because they were infidels. Besides the causes here given as to the duration of the enslaved state of these people, there is one that arises out of their character: I allude to the jealousy which divides the Greeks among themselves. The tyrannical influence exerted by the subaltern agents of the satraps, those vile instruments of their extortions, the codja-bachis, is the greatest obstacle to the mental progress of these people. If to this we add their insatiable love of power, their restless and quarrelsome disposition, and the spirit of intrigue so natural amongst them, we shall be convinced that a long time must elapse before this people can regain their ancient glory.

Such are the modern Greeks, or, at least in such a light did they appear to me from actual observation. The Grecian women in the Morea, deserve in general the praise of beauty, and perhaps the palm of virtue. They are indebted for the first advantage to physical causes, which it it is possible to assign. During the greater part of the year an ardent sun dries up the Morea; and the air deprived of moisture, and impregnated with the perfume of flowers, is pure and vivifying; while the temperature is as mild, and the sky as clear as at Memphis; to which if we add the moderate labour and regular life of the women in eastern countries, we shall find in these united causes the source of that beauty, which has ever distinguished the women of the ancient Peloponnesus.

The models which inspired Apelles and Phidias, are still to be found amongst the Greek women: they are generally of a large size and noble shape; their eye is full of fire, and their

mouths, replete with fine teeth, seem to excite kissing. Nevertheless, their complexions vary according to the part they inhabit, though they always retain the unchangeable basis of general beauty. The girl of Sparta is fair, her shape is slender, and her gait noble; while those of the mountains of Taygetus possess the size and form of Pallas, as that divinity is represented displaying her arms and ægis in the field of battle. The female of Messinea is of a small size, *en bon point*, and of regular features, with large blue eyes, and long black hair; and when she treads on the verdant carpet of nature with her naked and delicate feet, she resembles Flora in her enamelled meadows. The Arcadian woman, enveloped in coarse woollen garments, scarcely shews the regularity of her shape; her head is finely formed, and her smile is that of innocence. The females of the Archipelago, excepting those of Naxos, are by no means so interesting. I may add, that the Grecian women of the Morea, and even those in the best circumstances, have no ideas inimical to modesty: chaste when they are girls, and bashful and faithful when they have formed the hymeneal contract, they possess a certain austerity of conduct which repels all attempts at Asiatic voluptuousness. After the death of the husband of their choice, they very rarely make any new engagement; on the contrary, they seem to labour under an existence after those they have lost, and they often pass the remainder of their life in tears. They use no valuable article to decorate themselves, except India shawls, which can be obtained only by the most opulent women; they wear such clothes as they have themselves spun and woven, while they intersperse amongst their hair the various flowers of the season.

But though the Grecian women have received from nature their share of beauty, and the gift of loving with ardour and sincerity; they have also the defect of being vain, avaricious, and ambitious, at least amongst the higher ranks of society. Deprived of every kind of instruction, they are incapable of supporting a conversation of the smallest interest, while their defect of education is not supplied by that natural wit which gives rise to repartees, and pleases the men more than such wit as is acquired. Hence it may be affirmed, that the Greeks are generally ignorant, while those even who are born in a more elevated sphere, are unacquainted with the art of doing the offices of a household; an art so familiar to the women of most European countries, who know how to attract and attach to them the most serious and amiable men. To give a proof of the little education which the Greek women receive, not excluding those who are qualified for princesses, I shall add, that at the Fanal, which is the name given to a part of Constantinople, in which the

Greek princes reside, one may hear these ladies employ the most vulgar and injurious epithets when commanding their servants, whom they incessantly call by the appellations of *beast*, *bitch*, &c. instead of their proper names. I shall leave it to the reader to decide what attraction an European can find in the society of such women. From what I have said, it may, however, be concluded, that no parallel exists between the eastern women and those of the west.

In every part of the Morea there is an abundance of old sybils and professed sorcerers; the refuse of Thessaly, which, in all times, has been over-run with magicians: these impostors explain dreams, interpret signs, and comment on the weakness of the imagination, insomuch that nothing serious is undertaken without consulting them. Hence it is easy to conceive the influence which these wretches, so generally known by the name of gypsies, must have over the ardent minds of the Grecian women.

A young girl suddenly experiences an emotion, unknown to her before, on seeing a young man, whom she has distinguished amongst others; but she has not been observed by him for whom she sighs; she therefore runs to the gypsy, who composes for her a philtre, as an inevitable means of exciting love: if the girl be in good circumstances, so that the gypsy may hope for a suitable reward, the success is certain; for she secretly forms a plan of intrigue, which effects the desired purpose.

When a girl wishes to know what sort of a husband she is to have, the gypsy orders her to knead a cake with certain aromatic herbs, to eat it without drinking, and go immediately to bed; she also gives her an enchanted bag, containing three flowers; one red, a second white, and a third yellow: the first which she draws on awaking in the morning, announces the state of her future husband; if it be white, he will be a young man; if red, one brave and serious; and if yellow, he will be a widower. When any of these charms fail in their effect, they are attributed to the influence of an evil spirit, an enemy to all happiness, whose name alone terrifies the most courageous, and to whom is attributed every bad quality. This opinion is so general, that when a man has handsome children, his neighbours never congratulate him, nor do they praise the excellence of his horses, or mention the success of any of his undertakings, as they apprehend that the malevolent spirit would instantly afflict his children with leprosy and destroy his cattle; he is even supposed to have the power of stealing the treasure which any one has amassed. The antidote to his influence is, when praising any person or subject, to spit, or mention garlic. It is in consequence of this prejudice that garlic is seen hanging in every house, and

every Greek vessel has a bunch in a bag, as a preservative against storms; and when any misfortune happens, every person cries out "*scordo, scordo;*" that is, garlic, garlic. In short, the fear of this demon embitters even the pleasure of love; for it is feared that his influence may check the passion of a bridegroom. Hence, on the evening of a marriage, every precaution is taken, and particularly that of making a present to the nearest magician.

I knew one of these female gypsies who boasted to me of having several times prevented the consummation of a marriage. In order to undeceive a number of persons who were present, as to the pretended power of this miserable creature, I made several objections to her remarks, which, at first, threw her into a rage; but instead of producing the effect upon me which she hoped for, I suddenly assumed a tone so severe and positive that she appeared struck with terror. I told her that I possessed the power of really bewitching her, and causing her to be tormented by the devil; on which she became thunder-struck, and her confusion proved to me that though she could make dupes, she could be duped herself. This woman, whom I saw several times afterwards, never again spoke to me of her power in magic.

All these puerile apprehensions are general in the Morea amongst both sexes: the men, who are all addicted to blasphemy, swear, on every occasion, by the heads of their children and their own souls; but they are afraid to pronounce the name of the devil. If they make use of the common wish, that the devil may take any one, they turn the phrase in this manner, "may he who is far away seize you;" a modification truly ludicrous: but in the churches they are not so scrupulous, because they know the devil cannot enter them; hence, in the holy places I have heard the papas send their flocks to the devil, have his name incessantly in their mouths, and express their wish that he may take them; though without the doors of the conventicle they dare not pronounce his name.

But in order to pursue the moral character of this nation still farther, one needs only to be present at the birth of a child, and to witness the superstition which takes place at that period. Before the hour of delivery, the sufferer is afflicted with dreams, predictions, and alarms, which are interpreted to her by those who possess most skill in the art of lying and deception. At length, when her pains come on, she is attended by a midwife belonging to the sect amongst whom she has been brought up; for in the eastern countries each religion has its own obstetric females: but the sufferer receives not the aid of art; for a Greek woman would prefer a thousand deaths rather than suffer a man of skill to curtail her pains, or even to save her in a dangerous crisis. A

lamp burns before the image of the Virgin, and the smoke of incense fills the house. The child on coming into the world is covered with a thin veil, and loaded with amulets; they then mark its forehead with a little mud, taken from the bottom of a vessel in which water has deposited its sediment. This mark, it is supposed, will keep off the evil spirit.

After some days they prepare for the reception of the fairies or elfs: they ornament the chambers with their best carpets; dress the infant in shawls; &c. and wait the arrival of the fairies, who come invisibly, and make gifts to the child. The people pass their time in boasting of the great kindness of these agents; and take every precaution that nothing in the apartment may make a noise, or cause the invisible beings to fall. Every thing being thus arranged, the families sit down, and remain motionless, while they suppose the fairies to be round the cradle. This ceremony being over, they immediately take the child to church to be baptized: this religious rite does not, as with us, consist of simply sprinkling water in the face; but the infant is immersed, whatever may be the season, in a large reservoir of water, in which it is rubbed, and washed, in order to purify it from the original sin of the first man. The papas, who perform this ceremony, wipe the child, and say to it, " Go forth, my son, thou art clean."

Thus preserved from the influence of demons, enriched by the spiritual gifts of the fairies, and regenerated by the holy water, the infant is given entirely to the care of its mother. No mercenary nurse is intrusted to bring it up, but every effort of maternal tenderness is lavished on it.

The impaired health of the mother, who performs these duties, is thus restored like a fine flower loaded with rain when the sun expands its genial influence. A gentle languor renders her more interesting, and her voice becomes so mild as to touch the heart of the most indifferent; she sings melodious airs to lull her infant to sleep; and, in short, is the finest ornament of her house, which becomes the asylum of peace and happiness.

In the same climate the nature of the institutions causes a difference of manners among the Turkish women. The latter, who are the wives and mothers of proud and despotic men, have customs, manners, and principles, far different from those of the Grecian women. Though many of them are Greeks themselves, yet they seldom have a number of children, like the women of their own country. This may be attributed on the one hand to polygamy; and on the other to the dreadful art of procuring abortions, so familiar among them: and no where are the effects of this art so fatal, nor so solemnly consecrated. Being publicly permitted in the family of the Sultan, who condemns his sisters

and nieces to sterility, these dreadful methods of depopulation pass through the different classes of society. If a Turk unjustly doubts the fidelity of his women, they do not hesitate to commit the crime of which they are suspected: but they render themselves barren with the sole view of preserving their beauty; which gives them great influence over their rivals, with whom they are incessantly at war. As to the processes they employ, may we ever be in profound ignorance of them! All we know is, that they make use of infernal drinks, aided by mechanical operations; but the consequences are, a premature old age, disgusting infirmities, and wide-spreading ulcers, which induce them to wish for death as a happy release from their misery. Some Turkish women, in whom the voice of nature is not stifled, tenderly rear their offspring; but their unnatural children, on becoming great, forget and ill-use the unfortunate beings to whom they owe their existence. In general, however, these women rear such children as they happen to have, with their own hands, and adopt nearly the same processes as other nations.

CHAP. VII.

BRIEF REMARKS ON THE MANNER OF EDUCATING CHILDREN IN THESE COUNTRIES. —— AMUSEMENTS, DANCES, &c.—SONGS AND MUSIC OF THE GREEKS.—FARTHER OBSERVATIONS ON THEIR RELIGIOUS CEREMONIES, FESTIVALS, MARRIAGES, &c.

THE only time in the life of a Greek, during which he enjoys perfect happiness, is that of infancy; for he is then left to vegetate like a tree in the forest. At this agreeable period, the Greeks are not subjected to that barbarous treatment which children of the lower classes experience in civilized society: they are rarely beaten, though often scolded; and hence their physiognomy exhibits no sorrowful cast. As soon as their reason begins to be developed, they are sent to the school of a papas, to learn to read; but when the method of teaching is examined, it is impossible to conceive how the children can even learn their letters. The master hears his scholars while sitting in an easy chair, in the attitude of a man afflicted with the vapours of opium; and holding a long cane, with which he strikes the boys promiscuously. One of them begins to read, on which they all follow the lesson with a high voice, and the most opposite tones; but the most singular circumstance is, that the (boys who are already as cunning as their fathers) possess the art of completely deceiving their master, by reading with effrontery in different books, while he supposes that they are reciting one general lesson. As to the girls, they

receive no other education than that of apprenticeship to different domestic labours; at which they remain till they become marriageable, when they are estranged from society.

Among the various amusements of the youth, foot-races are most common. The young people of Arcadia in particular perform these exercises even in the midst of summer; the old men or the papas preside at the ceremony, and the winner receives a prize. On attaining the years of manhood, they follow several of the interesting amusements of the ancients; such as wrestling, and throwing the quoit or the javelin.

I saw these games performed at the residence of the pacha; when after several matches at wrestling, the Turks threw the javelin: they were mounted on the swiftest coursers, and attacked each other with impetuosity. The javelins with which they practised, were nothing more than sticks about five feet long; but the blows were often fatal to those who received them. From this cause a number of one-eyed men may be seen among the officers in the service of the pacha.

The dancing of the modern Greeks bears a great similarity to that of the ancients. It is performed to the sound of tambourines, Pan's pipes, and the voice of the choros, or chief of the dances, who sings a certain number of strophes, which form a hymn or rondo. The dances are in general performed by young women, and seem to represent historical facts; though it is evident, that the performers are entirely ignorant of the circumstances which they are taught thus to retrace. There is also a dance of men armed with daggers, which is characterised by violent jumps and thrusts: it is called the Pyrrhic dance, and doubtless owes it origin to the celebrated king of Epirus. On seeing this dance performed, I conceived myself transported to ancient Sparta, and at length I became quite alarmed; for such were the impetuosity and rage of the actors, that I fully expected a bloody scene would terminate their sport.

I shall conclude these observations upon the dances of the Greeks, with noticing one which the Albanians define by the name of the "dance of thieves". It was often performed before the pacha by his soldiers; and as it is characteristic of their profession, I shall describe it. A large hall in the seraglio is illumined with candles of yellow wax; the sepulchral light of which, casts a pale and disagreeable reflection upon the spectators. In this hall the pacha sits gravely at the corner of a sofa, having a poniard and a brace of pistols in his girdle, and a carbine by his side; while his body-guard, dressed in course cloaks, stand about him in a mournful attitude: the executioner, from a peculiar privilege, sits in front of the vizier, attentively observing his crafty looks, and

ready to strike off the head of any one whom the gestures of the pacha may devote to death, and convey it to his feet.

The Corypheans, with one arm passed round each other's neck, and one hand in each other's belt, form a circle, and move at regular paces, which increase to the most rapid motion; at which period they make a savage yelling to the sound of barbarous music. It sometimes happens, that to augment the interest of the dance, the actors introduce the Pyrrhic ceremony just mentioned; after which they pretend to go in search of the thieves, give chace to them, and finally bring them forward in triumph*. —I shall terminate this subject with observing, that the Greeks scarcely ever meet without dancing. This exercise is the amusement of all ages, among a people full of life and spirits: it is introduced at all their public festivals; and even on the days consecrated to devotion, it tends to dissipate the slavery to which they are subjected by their oppressors.

Among the inhabitants of Arcadia, one may sometimes hear music which bears great similarity to that of the ancients. Groups of women may often be seen singing in plaintive accents to the accompaniment of their lyre; while their subject, like that of their ancestors, is taken from the exploits of warriors. The songs of the shepherds, which are truly melodious, appear to have been introduced among them by the inhabitants of the Ionian isles.

The ignorance of the principles both of poetry and music, does not prevent these people from having their original tunes as well as verses; and sometimes the young people speak many pleasant lines extempore. These effusions are called *cotsakias*: and so much is this amusement in vogue, that when parties meet for purposes of pleasure, it is considered indispensable that they should address each other with this sort of impromptus.

Most travellers have spoken of the Greek religion, and several have exposed its dogmas, so that the subject may appear exhausted; but there are certain particulars relative to its ministers and ceremonies, which deserve to be known. It is sufficiently understood, that the Greeks follow the religion of the primitive church; without admitting the pre-eminence of the successor of St. Peter, or the procession of the Host, the Holy Father excepted: but these are points too contemptible to be again agitated. Suffice it to say, that the children of Lycurgus and Solon belong to the august family of Christians; their religion, being tolerated and avowed by the capitulation of the Mussulman

* Xenophon speaks of a dance of thieves, nearly similar to that just described, which the Greeks celebrated on their return from the expedition to Persia, when they arrived on the banks of Pontus Euxinus.

emperors, (who revere Jesus under the name of Issa, and consider him as the prophet who is to preside at the day of judgment,) would probably still flourish, if their ministers, the papas, who are for the most part ignorant and vulgar, did not daily disgrace it by a line of conduct directly oppo principles which they inculcate.

The ministers of the Greek religion may be divided into regular and secular. The patriarchs, or bishops, who are taken from the class of caloyers or monks, make a vow of celibacy; and it is only in this order that men are to be found who possess any knowledge of theological subjects: but if they know something, and are respectable in their moral conduct, they are, on the other hand, perpetually committing intrigues to arrive at dignity.

The caloyers who are destined to be patriarchs or bishops, pursue their first studies in the monasteries of Mount Athos, or the Holy Mountain; which takes its name from the number of monasteries it contains, and the inmates of which appear as if separated from the rest of the world: here they study the evangelical writers, but their subtile spirit involves them in continual cavils on the plainest articles of the Christian faith. These monasteries, besides certain funds and donations, receive abundance of casual alms from the faithful. The monks of the chief places of the order, send, during Lent, some of their members to make evangelical excursions, which afford great profit to the community. One day I met with a missionary of this description, attended by several priests, who had just been giving extreme unction to a whole family, who were in perfect health. On expressing my astonishment at such strange conduct, they told me that they had taken this precaution because they could not meet with a holy man every day. I took care not to hurt the feelings of these simple people by a reply.

One of the most difficult functions which the bishops have to fulfil in Greece is, to maintain order and discipline among the ignorant and fanatical clergy of the lower order, most of whom disgrace their office by their dissolute conduct. These fellows, who are a kind of curates, have an intimate communication with the faithful, and are either married or have taken the oath of celibacy. A papas, who has contracted marriage before his ordination, may continue to live with his wife; and hence most of those who are destined for an ecclesiastical life, marry before they take orders: but they make choice of as stout a wife as possible, that she may live a number of years; for if she die, they cannot contract another union. Those who enter upon sacred orders without being married, remain single ever after; and the people, who pay respect to those who suffer such privations, esteem them

more than the others: though the Turks, who judge by a different rule, treat them with greater rigour; and woe be to them if they are surprised in an improper conversation with a woman, or even if they are only *accused* of profaning the nuptial bed! In such a case their beard is shaved, and they are exposed to the ridicule of the populace on the back of an ass. The report of an event of this kind which took place in Candia, spread to the very centre of the Morea, at the time of my captivity, and made the secular clergy of Tripolitza tremble.

These papas, from their filthiness and corpulence are objects truly disgusting; they never go out without their stole in their pockets, to perform some act of their calling, which is frequently required of them. I am obliged to add, that almost all whom I knew, were impostors, avaricious, and addicted to every vice; and that they detested all Christians who were not of their own sect.

Divorces, that source of corruption if not checked by a wise jurisprudence, seem to be placed in the power of these priests by some infernal agent; for often, on the slightest pretext, when a husband gives them a trifle of money, they dissolve the holy bands which have been ratified in the face of heaven. In vain do modesty, morality, and religion, protest against these profanations; the abuse which money has caused is irrevocable. As to their exorcisms, one cannot but laugh and despise those ridiculous ceremonies of antiquity. If any one has suffered an injury in his house or goods, they exorcise whatever is supposed to have been bewitched: they likewise perform similar ceremonies on hypochondriacs and madmen at the foot of the altar; after having driven out the devil, they leave the subject extended on the pavement, in order that the demon, who roams about for some time in the vicinity of the church, may get tired and go away. The church of the Holy Angels at Tripolitza was in high repute, during my residence, for this kind of ceremonies.

The Greeks celebrate, after Easter, the festival of St. George, at a chapel dedicated to that saint in the plain of Mantinea; whither the bishop, clergy, and the whole population of Tripolitza, repair before break of day. As soon as the sun has gilded the summits of Mount Taygetus, the shepherds of Arcadia, on conducting their flocks to the valleys, leave them in the care of a few old men and children, and repair to the fête accompanied by their wives. The peasants of Mount Artemisius, and, in short, the inhabitants of every village to a considerable distance, likewise assemble to partake of the pleasure of this great day.

The most profound silence and respect prevail during the celebration of the liturgy; after which the young lovers proceed to the foot of the altars, make vows of mutual faith, and receive

from the prelate a crown of vine-leaves. On the evening of this ceremony, a young married woman, who was one of our neighbours, was conducted to the bath, according to custom. Her goods had previously passed through the town upon horses ornamented with ribands, and some children carried her clothes. The dances had begun in the house of the new married couple, whither I went from motives of curiosity. As soon as I arrived, the young woman, whose hair was plaited with threads of gold, her face painted red, and her eyebrows, as well as the orbit of the eyes, painted black, came out of the house, and humbly kissed my hand. She seemed to smile at what was going on for her amusement; but was so timid when she approached the altar in the morning, that she could hardly advance. When I saw her at the house, she still wore the nuptial crown. In the evening I saw her quit her maternal residence, where every object reminded her of her innocent pleasures; she hesitated, while her mother tenderly embraced her, and pressed her to her bosom. At length, supported by her relations, and preceded by a child who held before her a mirror, she walked onwards at a slow and solemn pace, to the chorus of an epithalamium, while the spectators offered their wishes for her happiness and prosperity. About half-way she was met by the bridegroom and his suite, who took the lead of the procession.

On reaching his house he placed himself on the left side of his wife; while the populace strewed over them flowers, fruit, nuts, and sweetmeats, as symbols of abundance: they then carried the bride into the house, it being reckoned unlucky for her to touch the threshold with her feet. Before going to bed, she is obliged to give a proof of her virginity. Such are the ordinary ceremonies of marriage among the modern Arcadians.

I shall now say a few words on the funereal ceremonies of these people, to one of which I was a witness. A codja-bachi of the town died in our vicinity, and public prayers were ordered for the repose of his soul. It was not sufficient that his wife and children, with rent garments, proceeded to his grave, striking their face and bosom; but as he was a man of power, the honour of his family required that the pomp of religion should be displayed in respect to his manes, and the most famous criers were put in requisition to attend his funeral: these criers were women; who soon arrived with a joyful countenance, in the hope of receiving a salary proportionate to the importance of their functions. They began by drinking off some bumpers of wine, and ascertaining the price they were to receive; they then inquired the name, qualities, and good actions, of the codja-bachi, of which his valet informed them, taking care to enlarge upon each circumstance. They now placed themselves round the coffin,

and began to groan and murmur; afterwards they cried in faint accents, but gradually raised the voice till it had attained a high pitch. The substance of their lamentation was as follows: "Oh, what a fine brave man! his ancestors were noble and illustrious; his father and grandfather were codja-bachis, and he was one himself. He might have become a prince; and who knows but he would have restored the empire? He prayed like a saint, and never failed to burn incense before the image on holidays. Let us weep over him."—And then their cries recommenced. These lamentations continued for a length of time, and were repeated to every person who came to see the corpse. After the interment, at which the criers also attend, the whole family return to partake of a repast; when they eat and drink, and their grief is at an end, or at least they all part in good-humour. In the valleys of Arcadia, however, the manners are more simple, and the grief is more sincere. There are particular days appointed by their religion, and on these the people visit the tombs of their deceased friends; and on these occasions the papas recite prayers, and burn incense on the tomb-stones. I was present at one of these ceremonies, and admired the care with which every tomb was attended to. The women ate a preparation of boiled wheat, mixed with almonds and raisins, and consecrated by the papas, who himself partook of it; they then offered up prayers for the health of their relations, as the ancient Romans formerly did in their cemeteries, that the earth might lie light on those whom they had lost.

CHAP. VIII.

SOME PARTICULARS RELATIVE TO OUR SITUATION.—EXPEDITION OF THE DELIS OF THE PACHA AGAINST THE ROBBERS OF ACHAIA.—PRESENT STATE OF KNOWLEDGE AMONG THE GREEKS.—POLICE OF THE TOWNS AND PUBLIC ROADS.—TEMPERATURE AND SEASONS OF THE MOREA.—REGIMEN OF THE GREEKS OF THE MOREA

IT was thus that I observed the Greeks, in order to study the practices and customs that prevailed among them, though without losing the consolatory hope that I should return to my own country. Familiarized with danger, my comrades partook of this sentiment, and did not even suspect that any thing disastrous would happen to us. Confined in a miserable hut, and reduced to a savage state, we became habituated to what we at first thought hard; and we might ultimately even have conceived ourselves comfortable. We arose at the break of day, and began our career with agreeable walks amidst the mellifluous songs of birds,

and the healthful perfume of mountain flowers; and when the heat of the sun spread over the country, we returned to our cabin and refreshed ourselves by a nap. Thus, while stretched upon a coarse mat, we reposed as serenely as if we had rested on a bed of down, under a canopy of gold; and when the stars sparkled in the firmament, we began to prepare the only meal which we took in a climate where sobriety is so essential. Thus we were never ill, nor did we experience the slightest inconvenience; and, what is more, one of the guides of Buonaparte, who was a prisoner with us, and frequently spat blood mixed with pus, in consequence of a wound from a stiletto, which he had received at Rome, on the left side of the breast, was radically cured by the sole effect of the air, and the aromatic qualities of sheep's milk, which he drank every morning. Hence we passed our time with total indifference to the events that might befal us; in short it slipped rapidly away, from a conviction that our liberty though distant, was inevitable.

For my own part, I had a kind of occupation which afforded me powerful means of dissipating *ennui:* I studied the Greek language, in which I soon attained proficiency, while my profession introduced me into the best houses. Thus I saw those men whom various adventures, or the hope of fortune, have dispersed through every country of the world. I questioned them, noted down their observations, drew inductions from them, and finally used them for the completion of my object.

But we were obliged to make a general struggle to avoid the snares laid for us by our enemies; being circumscribed and secretly watched, we were more than once indebted to prudence, or probably good luck, for our escape from embarrassments in which we were involved: I shall mention only one instance.

A Greek, in the garb of a Sclavonian, watched us nearly in the street, and his looks seemed to disclose some project; when coming up to us as if by chance, he said, on passing, that he was our friend, and the next day he should contrive to slip into our cottage. It may be imagined, what an impression these vague words made upon us, burning as we were, with a desire to change our situation. We could not close our eyes for reflecting on the singularity of the circumstance. In short, he came according to his promise; and after having cast his eyes round our miserable dwelling, he said with a mysterious air, that he was employed by General Chabot, the Commandant at Corfu; that he was provided with a Russian passport for travelling with security; and raising his hands to heaven, he prayed the divinity to punish his perjury, if he had told us any thing but the truth. He added that, some time before the siege of Corfu, he had been sent to the Morea, to ascertain the nature of the arma-

ments that were preparing in its ports. According to his own account, he had been at infinite trouble; and not confining his zeal to this part of Turkey, had traversed the Ægean sea, visited Candia, where report said, that the enemy were making great preparations; and had thence returned to the Morea, to endeavour to make a bargain with the inhabitants of the western ports of that province, for supplying provisions to Corfu. He concluded with saying, that he was about to return to Corfu; and that he would with pleasure carry any letter from us to the French general.

The roguery of this Greek was too evident; but we seemed to believe all he said, conjuring him to remain our friend, and to see us again, as we assured him we had an ardent desire to change our situation. He consequently returned at the appointed hour, with more confidence than ever, and feigning an extraordinary zeal, made us a proposition to escape. I have just left, said he, a Maniat who is my friend, and who is ardently desirous of serving you. He has two horses at his disposal, which are only half as many as we shall want; but if I had money, I would lend it you; and by setting off at night, your escape would be certain. We pretended to accept his proposition; but when we told him that we did not possess a single dollar, he found the enterprize to be dangerous, and confined himself to the mere offer of conveying our letters to Corfu, which we accepted. We therefore with apparent great confidence, gave him a letter containing nothing but our names, and he mounted his horse, invoking all the saints in his calendar to effect our deliverance.

We had already forgotten him, and said to each other, that he was a rogue who had been paid in his own coin; but in two days he returned with a sorrowful countenance. He thanked God a thousand times that we did not follow his advice, as we should infallibly have fallen in the enterprise. He then told us, that his guide had robbed him of his watch and purse, and fled to the mountains; in short, he had lost every thing but his red cloak: our letter, however, was safe, as he had carried it in his bosom. He concluded his tale with requesting a donation to enable him to pursue his journey. At length, to get rid of him, we made a slight sacrifice; and we afterwards learnt that he had not only never left the town, but that he was the emissary of the Russian agent at Tripolitza.

All our time was not taken up in receiving visits; but much of it was employed in recreation. Every evening as soon as the sun had retired behind Mount Roïno, we walked to an elevated spot, which led to the castle of Tripolitza, and whence we could see the valley of the ancient town of Tegea. Here we were

always surrounded with Greeks, whose inquiries we sometimes answered, and from whom I often received much valuable information. Our time thus passed divided between excursions, noting down remarks, and attending upon patients to whom I was called, when we received a visit from an Englishman; he was a young man of a most benevolent countenance; and at our first meeting saluted us as friends. He had served in the French army; and though being again employed unde rthe British flag, he did not cease to pray for the glory of his old friends; he informed us of the northern confederacy against France, and confirmed the report, that Messrs. Beauvais and Gerard had been disembarked at Patras, and sent by land to Constantinople.

The pacha, doubtless, knew of all the interviews between us, and saw the attempts we were making without the least mistrust. On the contrary, he sent for me several times, to consult me about his health, and that of his women, to whom I was admitted. I therefore had ingress and egress at the palace whenever I pleased; and having been fortunate enough to cure an officer of his cavalry, I enjoyed the full protection of that corps, of which I shall relate some horrible anecdotes that resulted from the following event:

Three Zantiots who had entered into the service of France, while we occupied their country, were obliged to abandon that service as soon as the allies came into the place, on account of the persecutions directed against them. In order, therefore, to shelter themselves from the fury of parties, they came to the Morea; persuaded that with the sentiments they possessed, they would easily be forgotten by the Turks.

As they travelled from Patras to Tripolitza with a few other persons, they were attacked in the forests between Calavrita and Mettaga, by a band of thieves from the retreats of Mount Pholoë. As the travellers were only armed with a few pistols and an old sabre, it would have been imprudent to defend themselves against six times the number of resolute banditti; they were even reduced to beg for the life of a Mussulman, whom a chief of the troop seemed resolved to assassinate; but the eloquence of the Zantiots, aided by their title of Christians, pro duced some effect upon the robbers, who contented themselves with plundering them of what they possessed. The loss to the three proscribed men was irreparable, as they had about them all the property they possessed in the world, with which they intended to carry on a small traffic in Turkey; the robbers, however, left them their clothes, and took merely their money and arms; they even gave them sufficient to defray their expences to Tripolitza.

On reaching that town, the Zantiots having a passport signed

by the Russian and Turkish generals, appeared before the pacha to demand justice and indemnity; they gave him an account of what had happened, and stated that the banditti were about thirty in number. The pacha received them kindly, promised to satisfy them, and gave them pecuniary assistance. But he did not stop here. In a paroxysm of fury he made an oath not to sleep without ensuring vengeance: he immediately ordered his Delis to mount their horses, and commanded them to bring him the banditti or their heads; and at their peril, not to let one of them escape.

The ferocious joy of the delis on receiving these orders cannot be described; and arming themselves in the best manner, they passed in the evening before Mantinea; while another detachment penetrating to Mount Roïno, took the road to Upper Arcadia, in order to scour Mount Pogliesi and the neighbouring villages. However, in spite of their zeal and the positive orders of the vizier, they took care not to approach the mountains, and particularly the caverns in the vicinity of Nonacris; but contented themselves with sending to the chiefs of the villages to demand whether they had any strangers amongst them. On hearing of this expedition, the Greeks raised their hands to heaven, and lamented the fate of the inhabitants of the plains: they informed me of the manner in which the delis executed the order of the pacha; they told me, that on surrounding a village, they summoned the chief, and ordered him to call over the names of the inhabitants; and if any individual was found amongst them whom the Greek primate did not recognise, he was immediately seized and put to death; because it was easier to carry a number of heads than to convey a body of men. But if the examination did not answer the hopes of the delis; and knowing as they did, that they dare not return without prisoners or heads, they did not fail to decapitate the first persons they met with, and in this horrid manner completed their orders by the sacrifice of innocent men.

The expedition to which I alluded, lasted ten or twelve days; during which time nothing was seen but heads at the gates of the seraglio. The terror which is always excited by the obscure executions of despotism spread throughout the town; the people murmured, and disseminated a report that they had seen the corpses carried from the stables of the pacha and secretly buried. In fact, such a measure had been adopted not long before, in order that the execution might be rendered more terrific to the people. Some few of the banditti, however, were taken, and amongst them was their chief named Zacharias, who had been the terror of the Morea for more than ten years. He was found in a house at Tripolitza, in which he had secreted

himself. The next day he was impaled without the walls of the town. None of us had the courage to go and see this barbarous sight, but the Turk Mustapha, whom I have already mentioned, gave us a pompous account of the sacrifice: he assured us that the robber displayed such audacity, that even when fixed on the pale, he continued to retort upon the spectators for their insults, till at length an Albanian, in pity for his sufferings, struck off his head.

The pacha fixed on a Sunday for this execution, that being the day when all the inhabitants of the country parts come to the market at Tripolitza; and to make it the more striking, several Greeks were hung, by way of example, on the trees in the Bazar.

This day was likewise remarkable by the return of the delis, who made a sort of triumphal entry into the town, loaded with the spoil of those they had murdered; they gallopped in, throwing about their bloody sabres, making a parade with the heads which were stuck on them, and putting forth shouts of joy in approbation of their cruelty.

From these details, the reader may judge of our feelings while prisoners in such a country.

With respect to the present state of knowledge amongst the Greeks, I have a few observations to offer. I must first do justice to their charming language, which, though degenerated, still has a sonorous and measured pronunciation. The idiom of the moderns probably possesses all the melody of its antique beauties. In vain may scholiasts, by learned dissertations, attempt to render prevalent the guttural croakings of a harsh and barbarous enunciation: every unprejudiced man who possesses a musical ear, will be struck with the difference between their manner and that in which a modern well-informed Greek will read the harangues of Demosthenes, or the gentle modulations of Anacreon. It is by associating this pronunciation with the excellent rhyme of the ancient Greek, that we may conceive how an audience may be affected by the simple reading of productions in that language.

The pronunciation, however, varies amongst the modern Greeks. The inhabitant of the Morea, for example, drags his words and gives them a nasal accent; the Athenian expresses himself affectedly; and the inhabitant of Epirus bears in his speech the impression of his hardy character. I do not know to what cause to attribute the ridiculous accent of the natives of Chio, who speak from the breast and throat; while at Smyrna they find great difficulty in pronouncing the gamma; and at Constantinople they almost make an elision of it. From this difference the modern language no longer appears the same as the

ancient; though it doubtless varies much less than is generally reported.

Having thus exposed the motives which induced me to give the preference to the modern Greek pronunciation, I must in justice praise those estimable men of that country, who came to Europe to gain instruction. They are the sole hope of future generations, as it is by them that their countrymen will hereafter be enlightened. But what troubles and labour are in reserve for them! The ingratitude with which they are requited, even when successful, might well be supposed to repress their ardour.

It is generally with a view to study medicine, or under that pretext, that the Greeks expatriate themselves. The acquirement of foreign languages necessarily causes a loss of time, which might be better employed in obtaining positive knowledge; but these men are susceptible of the most liberal ideas. They all detest the Turk, and their hatred is well founded; but abhorrence is not sufficient: it is necessary to sap his power, and general information is the only means of ruining that colossus of despotism, by disseminating knowledge amongst the Greeks.—Yet a new obstacle checks this desirable event.

The well-informed Greek will no longer submit to humiliation; he therefore takes up his residence in civilized Europe; for what could he do amongst his own nation? The prevalence of fanaticism, more dangerous than the Ottoman scourge, oppresses every mind; and hence, the Greek of liberal ideas has only one part to take, which is, to translate the best European works into his own language, which would circulate in time through all the towns of Greece. But at present, every thing which can excite courage and noble ideas among a people degraded by their slavery, is constantly omitted by their translators; for the Inquisition of Venice used to inspect their books, and still more was to be feared from the censures of the Greek prelates. In short, a book which has been anathematized, will not find a reader; and a suspicion is even excited against such productions as may come after it. It is, however, by the clergy, that general information can be most successfully spread, and the Greeks thus prepared for a political regeneration. The schools of France already contain a number of young Greeks, who are able to disseminate scientific knowledge in their own country, and the works of Fenelon, Rollin, Bossuet, and several books of education have been translated and dispersed amongst the Greeks. But I have been informed, that the "World Displayed," by Fontenelle, has been condemned by the Patriarch of Constantinople, on account of some mention being made in the notes of balloons and animal magnetism. The translation of Robinson

Crusoe is also suspected, though that excellent work has been mutilated in several parts, and begins like the tale of Blue Beard, in a manner that renders it ridiculous. But the excellent works of Marmontel and Voltaire seem to have terrified the Inquisition, insomuch, that they have not dared to issue any prohibition against them; a circumstance which forms the most extravagant contradiction to their general conduct. We all remember the end of the translator of Anacharsis, a work which will be admired as long as the French language exists. This unfortunate writer, when about to commence the printing of his translation, was delivered up to the Divan by the Court of Vienna, and soon after decapitated. Notwithstanding this example, a Greek has been found zealous enough to defy death, and continue the work of his friend; and though he experienced the most shameful persecutions, it is to be hoped that he will attain his object.

Happy are those Greeks, who, when disputes arise, remain satisfied with the paternal decision of their bishops, or the arbitration of their friends; for if their naturally contentious spirit induces them to have recourse to the tribunals of the Cadis, they expose themselves to every fine and vexation which the caprice or avidity of those officers can suggest; and it often happens, that a formal denial of justice is made to the applicant. Yet daily experience does not check the propensity of the people of the Morea for litigation, even on the most trifling subjects. In proof of this injurious propensity, the following story is related.—Two Greeks who had long been united in the bond of friendship, met on a fine summer's day under the shade of a bower, near the ruins of Mycena, where they regaled themselves with a roasted lamb; and with copious potations celebrated the festival of one of their principal saints. Their pleasure and confidence expanded in a torrent of lively conversation; and after the repast they called on each other for a song. Stephanopholi (which was the name of the principal Greek) took a lyre, and accompanied with his voice the discordant sounds that he made it produce. Dimitri followed him, and his impromptus were entirely in praise of Stephanopholi, who had regaled him; he wished that he might enjoy his health for a thousand years, with riches and abundance; and after the song, they resumed the bottle and the pipe. At length the plaintive Philomela displayed the fine cadences of her divine harmony; the two friends became struck with admiration, and scarcely allowed themselves to breathe, lest they should disturb the enchanting melody. Hark! said Stephanopholi, how grateful the nightingale is for my song! It was my voice that attracted her, and this is the return she makes me. Thy voice? said Dimitri, thou shouldst rather have said mine. The other replied, and took the credit to himself. In short, a

dispute arose which terminated in a battle, and the affair was laid before the Cadi, who was solicited to pronounce for whom the nightingale had sung. The wise Mussulman judge heard the respective charges; and when they were finished, he pretended to reflect deeply, and after stroking his whiskers several times, he awarded a fine to the person who was most beaten. Then addressing them both, he said, I will tell you for whom the nightingale sung; it was for me, you infidel sons of b——s; get home, and be friends.

If we were to listen to these scurrilous Greeks, said another Cadi, they would always have things their own way; for they say what they please: I know, he added, that they have more sense than we possess, and therefore my manner of acting is infallible. I always decide before I hear their complaint; and then they may plead as long as they like.

Two papas once made a reciprocal accusation before a Cadi, of stealing a goat, which both claimed as their property. "*Your holiness,*" said the one, "has stolen my goat." "You lie," says the other, "I'll swear it is mine, and that *your* holiness stole it from me." As the words holiness and thief were frequently introduced in the discussion, the Cadi, with a scowling look, ordered the janissaries to be called in, and commanded them to administer the bastinado to both the papas: he then adjudged the goat to himself, observing, that as one of their holinesses had undoubtedly committed a sin, he took the scandal of it upon himself, in order to oblige them.

The police of the towns is administered with an equal defiance of justice and consistency. At night, patroles parade through the streets and environs of Tripolitza, to take up vagabonds and thieves; but instead of checking outrages, they are often the cause of them. Every evening during our stay, several companies of Albanians went out to take watch on the mountains, and did not return till the next day. The magistrate of the police was accompanied by soldiers, who administered the bastinado to dealers, who were detected in using short weights and measures; and for a second offence, he ordered them to be nailed by the ear to the doors of their shops, or even to be hanged, without any other ceremony than the mere discovery of them while committing the offence.

There is a grand overseer of the high-ways, called the Dervendgi-pacha, who goes about to inspect the roads, and while on his journey, lodges with the agas of the towns on his route, who entertain him in the most splendid manner they can afford; but he frequently takes up his residence in the houses of the Greek primates, whom he turns out without ceremony, and sometimes levies contributions upon them. He never fails to

stop at such monasteries as lie in his way; and with his suite, devours more provisions and wine in a day, than would serve the unfortunate monks for a year. But woe be to them if he should find their provisions good, and the site of their residence agreeable; for as he is not pressed as to time, he never fails to ruin them.

The Morea possesses a great variety in its temperature, as well as in the configuration of its soil; insomuch, that Providence seems to have diversified her benefits in a thousand ways on so small a part of the globe. The climate in general seems to hold a middle rank between that of Egypt and the temperate zones. We do not see in it those livid clouds which conceal for a length of time, the azure of the sky and the rays of the sun; nor that arch of brilliant light, deprived of moisture, on which the sun ascends and inflames the deserts. A refreshing dew falls in the early days of spring, and the ground is covered with snow, or moistened by torrents of rain, according to the difference of the seasons: but the mourning of nature is of short duration; for each night discloses to the admiring eye, the firmament sparkling with its brilliant constellations.

The woods, so necessary for exciting rain, which covered most of the mountains, and were consecrated by the religion of the ancients, no longer exist; and since their destruction, the vallies in their vicinity have become barren, while the extermination of the inhabitants by their barbarian invaders, has left to the feeble generations that have succeeded in those quarters, nothing but disorder and insalubrity.

The winter generally begins in the Morea with abundant rains, and the most dreadful thunder; and never was the voice of Jupiter more imposing, than when it resounds through the caverns of the Taygetus, or extends along the deep excavations of Mounts Olenos and Pholoë. These changes, which begin in December, are succeeded by frosts, but which are seldom severely felt till the beginning of January; at this period, the harvest of every kind is finished; the wine is fermenting in vats or inclosed in casks, and the last operation is that of expressing oil from the olives, which almost all the cantons furnish in abundance. But the same cold and temperature are not felt in those parts of Ælida and Messenia, which are bordered by the sea; yet Arcadia, Achaia, Sisyonia, aud the elevated territory of Corinth and Laconia, experience very rigorous winters; while the sun daily shines on Arcadia like a diamond, but deprived of heat. In the month of February, however, the malign influence of which was so much dreaded by the ancients, vegetation begins to revive, and the narcissus and humble violet may be seen issuing from the snow; when the youths, impatient to resume

their wonted activity, arm themselves, and go out upon excursions against the wolves, accompanied by that courageous race of dogs peculiar to Epirus.

In the month of April, the rising and setting of the sun are preceded and followed by abundant dews; while some gentle showers rapidly fertilize the lands. The orange, vine, and other fruit-trees embalm the heavy atmosphere of the Ælida, while thyme, rosemary, and other aromatic plants, embellish the whole of Laconia and the Peloponnesus. I observed that at this period, a little before the rising of the sun, the air was impregnated with such a mass of odours, that those not accustomed to it, felt inconvenience from its respiration.

I cannot describe the grandeur of the rising sun in these delightful climates, but shall observe, that the attractive descriptions of the poets of antiquity, are, in this respect, not exaggerated.

The summer season commences in the month of May, and lasts till October. From the very beginning, the air is dry, the heat increases, and as well as the cold, is most felt in the great bason of Laconia. The thermometer in summer rises there to 34° and 36°. The Ælida is refreshed by sea breezes; but the Argolide is suffocating, and most of the rivers are dried up. Every evening the people make their beds in the open air, and each family passes the night in the middle of the court, which forms an essential appendage to every house; they are also in the habit of lighting fires, which they assert to be necessary for purifying the air. There is likewise a charming spectacle which embellishes the obscurity of night—millions of luminous insects, which the Greeks call Κὸλο φοτια, fly through the air, and seem like so many diamonds agitated by the clouds. At this time, the atmosphere of Tripolitza becomes so much impregnated with the odour of the milk-thistles, that grow about Mount Roïno, as to affect with vertigo and fainting the nervous and delicate women of the harems. To remedy this inconvenience, and partly from an old custom, the pacha, during my residence, sent all the inhabitants of the town to extirpate and burn those plants.

The odoriferous herbs and flowers which perfume the fields in every part, are too numerous to mention. The ponds in the north of Arcadia, are covered with the flowers of the water lily, the leaves of which resemble so many large shields spread on the surface of the water: the resinous trees afford abundance of gum, and the cantharides fly in swarms around those of the ash. Towards the end of May, they begin to cut their corn, and pile it in stacks on their farms. In the months of July and and August, the chirping of the grasshopper is no longer heard

on the burning soil; and the people throughout this season are reduced to drink the unwholesome water of their wells and cisterns. The labourer, shepherd, and inhabitant of the towns in the Morea, eat a variety of fruits which relieve them so much from the oppression of the heat, that they seem scarcely to regard it: the revivifying freshness of the evening, and the light morning air, cause the population of the valley of Tegea to forget the heat of noon. The children run about with nothing on them but a simple shirt, and are as sun-burnt as the Arabs; but none of those scrophulous diseases are to be found among them, which are so common in our large towns. At length, in October, the rains announce the autumn, and seem to give rise to a new spring; the grapes fall beneath the knife of the vintager, and nothing is heard but songs of joy. Fêtes then take place in every part, and the whole of the inhabitants assemble for recreation.

I have now a few observations to offer on the regimen of the Greeks. It has already been observed, that water, so necessary to life, is not generally pure in the Morea; for in summer the rivers convey only a brackish and muddy kind, and in winter, only the large rivers furnish such as is wholesome. The water of Tegea is the best in the whole province. In the environs of Sinano and Andritsena are several springs impregnated with sulphurate of soda; and the traveller who drinks their contents, is incommoded by a colliquative diarrhœa, which is followed by an eruption that soon dies away of itself; the inhabitants, however, who are accustomed to this water, are not affected by it like strangers.

As to the food of the inhabitants of the Morea, it is nearly the same as that of the Greeks in the other parts of the empire. Being forced by the principles of their religion to make long and frequent fasts, their tables are covered for the greater part of the year with meager dishes, consisting generally of the most common vegetables. Oil and butter form the basis of their seasoning, to which they add a variety of the most powerful aromatic spices.

At all their meals I have seen them use the black and salted olives of Coron, with caviar, or salted fish spawn, prepared in Russia. As to the caviar, it may be considered as the national dish; and he would be badly treated, who should speak of it with disrespect. They afterwards bring forwards tarts of various kinds, but poorly made: their method of cooking, however, is very different to that of the ancients; and we no longer hear gluttons giving the history of every tit-bit that has appeared before them. Alas, what a decadence of art! How would a modern Apicius be disgusted on seing a pie made of nothing but red poppies, fennel, and lettuces! and yet the aromatic herbs

which they use, excite an appetite by the odour which they exhale. This kind of pie is in general use at the table of a rich man. The third course consists of an enormous dish of snails, of which all the guests eat eagerly. They drink bumpers of a heady wine, which they contrive to do long after their plates are empty; for excepting at their festivals, the Greeks are in the habit of eating with avidity.

At the times when meat is allowed, the Greeks prefer it roasted; they put a whole lamb on the spit, after greasing it well over, and sprinkling it with marjoram. In this way they also eat hogs and kids, which, together with sheep, are almost the only viands in use. When they make ragouts, it is generally with hares; but they seldom eat poultry.

Salt fish, mackarel, and sea-eels, together with the xiphias and the Moscovy fish, or *Baluc Moscow*, are consumed by them, though not indiscriminately. The people of the Morea also, like sea-fish; but they reject with an invincible repugnance the enormous carp of the Stymphale and of the pools of Arcadia, which they say produce leprosy. In fact, the fat and oily substance of those fish, whose scales are extremely viscous, may possess an injurious property. I am also of opinion, that the fish taken on the coasts of the Ælida are not very wholesome, though they be sea-fish: in order to abridge the trouble of taking them by the net, the people often use the roots of the milk-thistle and euphorbia, with which they stupify or make them drunk; but when taken by such means, their flesh soon corrupts, and even when salted, it is by no means pleasant: it is asserted to occasion very severe cutaneous eruptions; nevertheless, as this kind of fish is always cheap, the people make it their common food. I believe this food produces several inconveniences, and many persons are of my opinion, but they cannot be very serious: for the people will not renounce the consumption of fish which are taken by means of those poisonous roots.

Fruit is one of the principal articles of subsistence amongst these people, and particularly melons, water-melons, and gourds, which last are the manna of heaven to the people of the Morea: in summer, they eat scarcely any thing else, and they may be seen in every house, being consumed raw. Sometimes they cut them in pieces, and eat them with milk instead of bread; and it has been remarked, that when this and other aqueous fruits are most in use, contagious diseases are most predominant.

At the tables of the rich people, macaroni, mixed with rasped cheese of Vasilico or Sisyonia, is very common. Sisyonia still retains its ancient privilege of furnishing the hard cheeses so much esteemed in the kitchens of the Greeks; but their pastry, that fertile source of indigestion, is rendered much more heavy

by the oil employed for making the crust, as well as by the honey which they substitute for sugar. Thus their various kinds of cakes act like a lump of lead upon the stomachs of any but Greeks and Turks; and every stranger who is obliged to submit to their manner of cooking, will have many risks ro run which he is little aware of: he may therefore conceive himself happy, if he can procure nothing more than a plate of pilau, the humble dish that has been already described.

The ragouts of mutton, with minced and hashed meat, are, in the way they prepare them, equally difficult of digestion. They do not use sallads any otherwise then boiled, and desserts are unknown amongst them.

During their meals the Greeks drink copiously; but the Mussulmans eat eagerly, and do not drink till the repast is at an end. Thus, the aliments taken into the stomach distend, and most of the orientals are scarcely able to smoke after dinner, so much are the organs of digestion inflated.

In these countries pipes form the ordinary dessert. After having washed the mouth and nose, and soaped the whiskers, the people of the Levant curve themselves at the corner of a sofa, and begin to smoke; it is then they delight in the scent of tobacco, and pass in a state of apathy the most agreeable hours of their life.

I shall pursue no farther the enumeration of oriental dishes, but shall pass to their milk diet, which has a great consumption amongst them. The milk most generally used, is that of the sheep; in the state that it comes from the dug of the sheep or the goat, it is of a sweet and aromatic nature, like the herbage on which the animals feed; and in this state they use it, without any of the foolish preparations which change its quality. The Greeks, however, have a different taste; for they do not willingly take milk, till it has been parboiled, nor cream, till it has undergone the same process. They always speak of these preparations in epithets proper for describing ambrosia, though it is difficult to conceive any thing more sour and disagreeable than their taste; and if their manner of preparing them, together with the filthiness of their kettles and other vessels, were known, one would be disgusted, rather than pleased at such a repast as they could offer.

Their butter is far from possessing the quality which might be wished for; for it is rarely found without a mixture of grease. Being almost always in a liquid state, it has the appearance and consistence of virgin honey: it is kept in leather bags made of goat's skins.

Their cheeses, which are deprived of lactyraceous particles, are in general too salt, and are equal to none of the kinds which are

found in Northern Europe. Those of Mistra and Vasilico, which are divided into loaves or squares, are, however, in high repute. As to the rest, which are kept in the bags, they are eaten fricaseed with butter: this dish, which is entirely new to us, forms a real Albanian repast, and is fit only for the stomachs which could digest the black gruel of the Spartans. Besides wine, which is the common drink of the Greeks, the small number of Turks drink different liquids, which it is important to know, as they are likewise consumed at the festivals of the Greeks. Amongst these are the boza, a thick kind of liquor, made from bruised barley fermented, and to which is added a certain quantity of of soporific drugs: it is an intoxicating drink, and is very much esteemed. Next to this come the sherbets or sorbets, which are prepared from a confection of raspberries, strawberries, or apricots, diluted with water. They are also sold in solid lozenges, and the musk with which they are scented, is not so strong as to be disagreeable, particularly in the summer season, at which time they are delicious, on account of being dissolved in mountain snow. Currants steeped in rose-water, with a slight infusion of aromatics, form the nectar that is most in vogue.

Their brandy, the principal spirituous liquor, is bad, and may occasion diseases in irritable persons. The Turks are uncommonly attached to a preparation of mint and pimento, digested coolly in water; and I must declare, that I never met with any thing so strong. The person who drinks it for the first time, cannot but suppose that he has swallowed the most concentrated alcohol. Their preserved cherries, mustard-seed, and citrons, are passable; but their confectionaries are masses of badly-prepared flour, with which they form sweetmeats and toys, which are sold at the cheapest rate.

The customs, manner of living, and even the dress of the people of the Morea, are of great importance in my manner of considering their diet and regimen. It may even be said, that the ambition of the females, and the fear which enervates the people, may be considered as a predisposing cause of pestilential diseases: for the entire slavery of a nation changes its physical constitution; and the greater or less degree of liberty which it enjoys, induces alterations which cannot escape the eye of the active observer.

The inhabitant of the valley of the Tegea, lives chiefly upon fruits; and being less subject to vexation, preserves something noble in his features. The man of Upper Arcadia lives chiefly upon milk, and loves rest and peace: his customs are mild and attractive; but both are content with their present state, and only wish to exert themselves for the spots which have given them

existence. On the other hand, the inhabitants of the vallies near Mettega, who live during winter upon chesnuts and meal, do not possess the same submissive character; and their old men are subject to arthritic affections.

The Messenian, who frequently eats meat and fish, has a lively physioguomy, which is kept up, or increased by his vicinity to the sea; and being brave and industrious, he soon quits the banks of the Pamissus or the Neda. The aspect of his towns, which are almost all built in an eastern or southern direction, together with his regimen, give him an open countenance, very different from that of the Messenian, who cultivates the interior of the country, and whom I have represented as borne down with labour and misery.

CHAP. IX.

A FEW REMARKS ON THE DISEASES PECULIAR TO THE MOREA, AND OF THE PLAGUE IN PARTICULAR.—OF THE STATE OF MEDICAL SCIENCE IN THE MOREA.—ITS ARTS AND TRADE, WITH THE OCCUPATIONS OF BOTH SEXES.—PRODUCTIONS, GAME, &c.—BRIEF REMARKS ON ITS COMMERCE.—TERMINATION OF OUR RESIDENCE IN THE MOREA.—INSURRECTION OF THE GARRISON OF TRIPOLITZA.—ANECDOTE OF AN APOSTATE ZANTIOT SOLDIER.—DISEASE AND DEATH OF THE DEFTERKIAYA.

I Abstained from speaking of the diseases, when treating of the temperature of the Morea, because I wished to take up the former subject in a more particular manner, and to add the result of my own observations. I have mentioned how fatal the evaporations from the rivers and pools, are to the inhabitants of the valley of Argos; but it remains for me to say, that that country, and the environs of Lerna, are the most unwholesome of any in the province. No sooner has a stranger taken up his residence at Naupli, in Romania, situated on the east bank of the gulf of Argos, than he is attacked by quartan fevers, from which the inhabitants are not exempt; while their yellow complexion and scrophulous diseases afford ample proofs of the malign influence of the atmosphere. Hence, in general, at Naupli, as well as in all the valley of Argos, the inhabitants have a hard belly and inflated viscera. The peculiarity of their lymphatic system causes many to be attacked with elephantiasis, and a great number with dropsy. The women continue to have their purgations during the time they give suck; a circumstance which is very rare, excepting in Laconia; they are particularly liable to

miscarriages, and have an uncommon propensity for the most absolute idleness. Being of an ardent imagination, they are generally fruitful, though without being fortunate in the great end of nature. I have seen some examples of hydrocephalus, as long as the fourteenth month, but which were always attributed to the influence of the evil spirits.

In the valley of Argos, venesection is dangerous in most diseases; and even in the phlegmatic attacks so common at Argos, at which town,as well as in the villages contiguous to the forest of Nemea, coughs are very frequent.

Wounds, in such a climate, are difficult of cure: they degenerate into phagedenic ulcers, the edges of which rise, take a round form, and only yield to change of place and compression. I had several examples within my own knowledge. A woman of Aglacombos, whom I attended for a length of time, could not be cured of an ulcer in the leg, till she had left the hot and moist climate of the Argolide. She therefore quitted her village, and came to reside at Tripolitza, where the means which I had before employed without effect, proved advantageous.

The valley of Tegea, which is cold in winter, and under the influence of a burning sun in summer, is the most salubrious part of the Peloponnesus.

Apoplexies appeared to be frequent in Sinano, in the environs of Arcadia, and in the whole extent from Caritenes to Olympia, when the south winds fill the air with warm exhalations. The practice in this case is to bleed without any attention to the nature of the disease: they then give a vomit, composed of a slight infusion of leaf-tobacco. In the Ælida, particularly during the summer season, when storms are frequent, the people are subject to ataxie and adynamic fevers. The Laconians are afflicted with less serious disorders: the children at an early period, are generally attacked with hydrocele and tumefaction of the scrotum. It is in the Ælida, the environs of the Alpheus, near the lake of Voulsi, and other waters of Arcadia, that the elephantiasis is, to my knowledge, most common. In the course of six months upwards of twenty persons were brought to me from those parts, to have advice for the elephantiasis in the legs; amongst those who consulted me, I observed, that two thirds had the infection in the left leg. This disorder, however, does not present such an hideous appearance as I observed it to make in Egypt. As to the phthyriasis, I no where observed it, though the doctors of the country boasted to me of having cured it several times; but I did not want their testimony with regard to the leprosy. I had often heard speak of it, when, as I was returning one day from M. Caradja, to whose house I had been to see his domestic, who was afflicted with a malignant fever,

some Greeks invited me to enter a court, and look at a young leprous girl; I found her, as they represent the Cretans, sitting on a marble block, and exposed to the heat of the sun in the month of June. She was about fifteen years old, and the women informed me, that she had never exhibited any signs of menstruation; her skin was covered with a crust, from which small scales fell off; and at certain periods, she complained of itching attended with pain. She did not feel, at the depth of four or five lines, a puncture that was made on the legs, thighs, or arms; she remained motionless for a whole day at the place to which she was led, and rarely required any food. Her complexion was of a lead colour, and her breath had an infectious and very peculiar smell; her teeth were greenish, and her nails lumpy and cracked. She had periostoses on the forehead, and, in short, an entire lippitude and alopecia, or fox's evil, rendered her a horrid object. I had the curiosity to feel her pulse, which was slow and faint. The Greeks to whom this poor girl belonged, conceived her to be bewitched; but excepting on this account, they displayed towards her neither disgust nor aversion; and they were persuaded, with much propriety, that the leprosy is not communicated by simple contact. It is in fact from some impure connection, that this dreadful disease is propagated; and if in the isle of Candia, where it is very frequent, they banish the leprous persons to unfrequented places, it is from the horror which they excite, and not from the fear of contagion.

With respect to the plague, its very name implies the most terrible of disasters. In Asia, Africa, and even in the midst of the fortunate isles of Greece, it manifests itself by general disease and death. Yet its nature and principles are enveloped in the deepest obscurity; and it may be considered as an emanation of celestial vengeance. In modern Greece, however, it is not Apollo who punishes an innocent people for the faults of the king of kings; but a prejudice equally deplorable from the fear which it excites, renders the body susceptible of contagion.

The evil spirit, or *cacodaimon,* has been seen to glide along their roofs: no one dares to doubt the assertion; he is a decrepit object, covered with funereal shreds, and has been heard to call by their names those whom he wished to cut off from the number of the living. Nocturnal music and murmuring voices have been heard in the air in the darkest nights, and phantoms have been seen moving in solitary places near the cemeteries. Strange dogs have howled in a dismal manner, and their voices have been terrifically re-echoed along the deserted streets. "Hence," observed to me an inhabitant of Naupli, "you must take care not to answer, if you should hear yourself called in the night: you will sometimes be attracted by symphonies; do not listen to them,

but cover yourself over in the bed; for it is the decrepit demon, that is the plague, which knocks at your door."

These ridiculous fears, from their frequent repetition, shake even the best-informed minds; while grave historians have taken pleasure in representing such signs as forerunners of the plague; and in consequence of these prejudices, no simple description of the disease is yet known among the Greeks. I shall therefore endeavour to trace it without embarrassing the reader with their technical terms, and shall add the result of my own observations on the subject.

The nature of the plague is as little known as that of many other diseases. To attribute it to effluvia or contagion is saying nothing, and throwing obscurity on a point of the question which is not essential. I shall argue more to the purpose by saying, that the plague arises from the insalubrity of certain parts, and the impurity of the air. This was the opinion of Hippocrates; for according to that father of medicine, the proximate cause of every disease is the air, which, in proportion to its rarified or condensed state, contains morbific principles that penetrate with it into the human body. In fact, in the countries of Africa, for example in Egypt, where the plague is endemic, it always appears with the hot and moist winds from the south; and when the north winds commence, its ravages cease. From a constant proof of this phenomenon, as given by every observer, it is not improbable, that the plague is a destructive emanation from the Samm or wind of the desert, which Bruce describes as killing like a stroke of lightning.

The plague, however, was not known in Egypt in the early ages, notwithstanding the prevalence of the desert winds. Its ravages are not mentioned by Herodotus; nor was it known while that province was a Roman colony; but as soon as it fell to the weak emperors of the east, who let every thing go to destruction; as soon, in short, as Egypt was invaded by the ferocious Amrou, the lieutenant of the caliph Omar, this fine country became the residence of the plague.

We ought not indeed to believe the assertions of Thucydides, Lucretius, and Pliny, that the plague proceeds from Ethiopia. Bruce, who travelled through Abyssinia, does not mention its existence at Axum. The caravans which proceed every year from the interior of Africa, had spread it in Upper Egypt before it was known at Cairo; but the contrary now takes place, for it comes from Lower Egypt, where it seems to be concealed in the environs of Damietta, and is propagated by contact. From the time of Procopius, it has appeared in a similar manner, as is evident from his description of a pestilence which spread over all the known country. It began, says he, in Egypt amongst

the inhabitants of Pelusium, and gradually extended itself to Alexandria, in the other provinces, and in those parts which are nearest to Egypt. Professor Desgenettes makes the same remark, when stating that the epidemy, by which he means the plague, appeared at Damietta in the month of September, and afterwards in the marine hospital at Alexandria.

The opinion of travellers, who pretend that the plague is conveyed from Constantinople to Egypt by ships, is absurd. We have too many facts to overthrow the assertion, were they only in the number of our soldiery who were destroyed by the plague in Egypt, at a time when all communication with Constantinople was cut off. But it may be said, that the fortunate territories of the east, the Grecian provinces subjected to the power of the Turks, are afflicted with this calamity from time to time: it, however, arises from the lakes of Albania and the Morea, together with the ruins of so many towns, which cause exhalations that favour its development.

It is necessary to place among the fables and popular falsehoods, what is recounted of the signs that announce the plague. Thus epizooties, which are sometimes similar to the epidemy, are not essentially combined with it. The myriads of frogs and insects, the inundations, the hydrophobia, (a disease unknown in all the east) the spots of oil upon the walls, and the falling of meteors, all of which though asserted to be indications of the plague, are so many inventions proper for a novel, but which the impartial traveller ought only to mention in terms of ridicule*.

The most certain sign of the plague, is the hot and moist constitution mentioned by Hippocrates. Constantinople and the whole of Greece being under the influence of such an atmosphere, are always liable to the plague; and it may be said with Lucretius, that the germs of this disease cross the sea in the air, and descend on the people of Pandion. This is the period to shut oneself up, as such means are considered as an infallible preservative. The pestilence immediately attacks the people who walk abroad, and are ignorant of their danger; yet vegetation is never more beautiful than at such a period: the corn is attacked with a sort of smut, but the meadows are every where enamelled with flowers, which even grow amongst the cypress of the tombs.

The commencement of the plague may now be easily ascertained from the appearance of the first victims who have been struck with it. Its symptoms are as follow: cardialgia, bitterness

* With respect to the hydrophobia, many creditable persons have assured me that mad dogs have been seen at Constantinople; but notwithstanding their veracity, I positively assert the contrary.

of taste, head-ach, lassitude, and horripilation, which frequently occurs towards evening, are the common symptons of all malign or adynamic fevers; but shiverings, anorexia, sinking of the pulse, sleeplessness, or rather sleep accompanied with frightful dreams, and a melancholic habit, seem to be nearly allied to the pestilential or adeno-nervous fever, which is only the putrid fever in the highest degree.

An attack of the plague is never so sudden as to cause men to fall down in the street as if they were struck by lightning. The only people who perish in this manner, are such as are without a home; and this class is very common in the east, where almost the whole year, and particularly at the time of the plague, the unfortunate men lie under or at top of the warm ashes from the public baths. Their miserable mode of life, renders them the earliest victims to the epidemy; and in all cases those who have died rather suddenly, have previously exhibited some of the symptoms of a pestilential fever.

The first patients who are attacked by the plague, generally leave an uncertainty as to the nature of the malignant fever which prevails; it is, however, known to have three stages, during which it assumes different characters; though sometimes, when it exerts its greatest ravages, it exhibits them all at once.

With some persons, the approach of death is indicated by vomitings, cephalalgia, feeble pulse, and large black spots: they in general die soon after, when the limbs preserve their flexibility; and in a few hours the corpse exhales an insupportable smell. But the most unfortunate beings, are the women in child-bed, who quickly receive the infection, and never escape its consequence. Those who have been previously weakened by violent fevers, or acute diseases, likewise fall a prey to the first attacks of the plague.

Some patients are afflicted with delirium, raving madness, or a burning fever: their tongue is red, dry, and cracked; their eyes sparkling, and sometimes filled with tears; and their looks are altogether singular. The bubo does not appear till the moment of death, when it often rises under one of the arm-pits, or on the breast. Others are afflicted with a pestilential angina; and the fauces and larinx are inflamed by numerous ulcers, which impede respiration, and at first make the patient appear to be attacked by the croup. A cadaverous stench issues from the mouth; the tongue is covered with a blackish sanies; and the tumified lips give the unfortunate beings a horrid appearance. They complain of a parching thirst, feel as if a fire was burning within them, and generally die on the fifth day. The plague is mild, when it follows the progress of putrid or adynamic fevers; the bubo, which, however is not one of its essential characteristics, appears between the fourth and fifth day, and always in the groin, or on

the thigh; it soon suppurates: the tongue and teeth, which, till then, had been black, become white: the patient recovers his senses, and his hopes revive, particularly on finding he is not abandoned by his relatives. If the bubo be long in arriving at suppuration, his convalescence is tedious and violent; and the patient for years afterwards feels pain on the return of the epidemic season.

Being terrible at its commencement, more from the consternation which it spreads, than from the evils it occasions, the plague seems to be propagated by the alarm which every one feels, and thus by inducing debility, renders himself susceptible of its attacks. On the least suspicion of the plague, the most courageous men become depressed, alarmed, and seriously ill; while many, from this predisposition alone, have been attacked by it; hence the fear of death precipitates them to the tomb.

On reaching its second stage, the plague covers the city with funerals. The silence of the night is only interrupted by groans, and the plaintive cries of the dying, combined with the lamentation of whole families who are stricken by the contagion; very few escape without lingering for the remainder of their life in a deplorable state. The streets are abandoned, the people avoid each other, and they dare not ask any questions, lest they should hear of the loss of a relative or friend. At this period of affliction, the Turk who resides in Constantinople, begins to believe the existence of the plague, as nearly a thousand corpses are conveyed in a single day through the gate of Adrianople. These mortuary processions give the rallying signs to the Mussulmans, who meet in the plains of Okmeidan, to invoke the divinity to stay his wrath; they do not complain of their losses, for *God has willed them;* they merely entreat a cessation of the calamity, and pray to be made whole.

In this general mourning, the Mussulman, blinded by fate, sees in the plague which devours him, nothing but one of the irrevocable decrees of Heaven; although he does not blame the Greek for being alarmed, or the Frank for being shut up, he believes himself to have sinned by wanting confidence; and that, if Providence has so decreed it, his prayers will be heard; for he is convinced that his days are numbered, and his fate decreed from all eternity; and in this he is not stupid, or apathetic, but religious. His children and wives perish before him, his heart bleeds, he sheds the most afflicting tears, and bows his head to Providence, who has overwhelmed him; he remains in his house, gives his orders coolly, and performs the duties of his religion in his usual way. But death still continues his ravages, and the Turk at length remains at home, like an ancient tree in the midst of a forest devastated by the winds. He raises his hands to-

wards heaven, in which he sees his country, and observes that this world is a place of passage. In short, he dies in his turn, but without having undergone pusillanimous agony and fear, a hundred times worse than death itself. This second period is the crisis of the pestilential disease; children, women, and weak men, mostly fall victims to it; but fortunately it is of short duration. On arriving at its third stage, there is a remission of its principal characters of malignity; it no longer follows the ataxic progress, as in the second period; nor does it screen itself under the mask of other diseases, but appears openly, and assumes a decisive form: the patient no longer has ulcers, spots, or sore throat; but the bubo is the prevalent symptom. In this stage a greater number of patients escape; while infants and youth are almost the only victims; in short, it disappears as the temperature changes, or when the cold is first felt in Europe.

The plague commits such extensive ravages only at distant intervals. It is believed that it returns with increased force at Constantinople once in nine years; but it never appears there when the communication with Egypt is interrupted by war; nor is it so absolutely contagious as the Franks who inhabit the Levant, would make us believe; for if so, how few of our eastern army would have returned to their country?

On reflecting on the pestilential fever, I dare not hope for the discovery of a specific, as it is often difficult to distinguish this Prothean malady: so many fruitless attempts have been made, and such a number of remedies proposed for the plague, that it is even ridiculous to speak of them. Seduced by the idea that it was occasioned by a particular and homogeneous virus, M. Valli lately made an attempt, as bold as it was interesting. He thought he had discovered about two years ago, that persons who had been vaccinated were not attacked by the pestilential disease which then prevailed at Constantinople; he therefore concluded, that the vaccine virus would neutralize what he called the pestilential virus, as Dr. Swediaur had proved that mercury, combined with the pus from a siphylitic tumour, destroyed its contagion. He therefore took some pus from the bubo of a person attacked by the plague, and mixed it with a certain quantity of vaccine virus, with which he had the courage to inoculate himself. No inconvenience resulted from the experiment; but what conclusion ought to be drawn from a single instance? Certainly we ought not to give credit to the insignificant reports which were afterwards circulated. Let us rather praise the wisdom of modern governments, who have placed barriers against the plague by the establishment of lazarettoes and the performance of quarantine; while culture and civilization have destroyed its first principles. We may add, that an European, who travels through, or resides in

the Turkish empire, should adopt means for his own preservation, the first of which is courage; while the life of pleasure mentioned by Boccacio, and a sort of demi-epicureanism, are excellent preventives. Wholesome food and moderate exercise should be adopted as much as possible; and these, with a degree of confidence, not extended to fool-hardiness, will save him from danger. As to the physician, his duty is evident from the engagement which he has made to assist the unfortunate: he need not go and sit on their pillows; but he should appear like the minister of peace in days of mourning; like the desired angel in the midst of horror-stricken families, to whom he should give hopes, that would enable them to muster strength to resist the disease; and if his hour be fixed, as he must die at last, he will meet with an end appropriate to his zeal, and expire in the midst of good works.

I shall now say a few words on the state of medicine in the Morea. A few acute and well-dressed Italians under the name of *calo-iatros*, or *good physcians* travel through the Turkish empire, as the celebrated barber of Beaumarchais visited Estramadura. In one place they make a widow, in another an orphan; while the indolent Turk, who bears witness to their ignorance, considers them as the ministers of fate, and caresses, treats, and pays them without ever reproaching them for their want of success, which he attributes to the immutability of fate.

Secured by this prepossession, the calo-iatros, boasting of his art, and the goodness of his drugs, continues to destroy life, and gain money; by which he is enabled to display a degree of luxury and importance equally ridiculous as his pretensions to knowledge, for he doubts of nothing. The domestic, who serves him as interpreter, page, footman, and puffer, profiting by his practice, leaves him in the course of a few years to exercise for his own advantage, the divine art of Hippocrates. Every person who wears a culpak, or fur cap, similar to a muff, is a physician; the dress is every thing; and whether young or old, Turk, Greek, Jew, or Armenian, is of no consequence: but the Italian is most prevalent. Hence these people are seen arriving at the Adriatic like famished birds of prey. All, however, are very far from realizing a fortune, which seems to be reserved for those who have studied as domestics under a popular master. They might all, however, succeed, if their avarice did not put them at variance, and induce them to abuse and calumniate each other; for an envious physician will undertake to cure a cholic for two piastres, for which the object of his malice would have received thirty or forty.

During my residence in the Morea, I had frequent opportunities of seeing one of these knights who skim over the surface of the

earth to profit by the credulity of its inhabitants. I was astonished at hearing some of them say, that they had studied at Corfu; others at Zante, and some at Naupli in Romania, under a famous physician, who was the pride of those countries, and who had made more than fifty *bleeders* from his domestics. The chief calo-iatros of Tripolitza was a Greek, who sold tobacco in the bazar. He had been a cook at a public-house in Montpellier, but now gave recipes and amulets for removing pains. Most of these gentry treated me like a brother, and came in confidence to ask me for prescriptions for such and such diseases: for the art of curing consists with them, as with many people, merely in the knowledge of recipes. Some good medicines composed of jalap, manna, the *admirable Glauber's salts*, bleeding in particular, and, in spite of the repugnance of the orientals for clysters, a few well-composed enemata, are their familiar arms. Impudent as they are ignorant, they incessantly talk of the success which they have obtained in other parts; they declare that they bleed without the operation being felt, and draw teeth with the point of a stiletto. In other respects they do not yield to the Greeks in fraud and perjury; and not liking them on this account, they only speak of them with contempt.

The people of the Morea who form the principal part of the population, are, however, in possession of various simple methods, by means of which they triumph over ordinary diseases, and conceive themselves fortunate, if they can send away the homicide calo-iatros. I have been astonished at the sagacity of the peasants in curing a putrid fever: a few glasses of generous wine mixed with water, and pomegranates and lemons given to the patients to suck, are their only medicines. Thus, without any polypharmaceutic apparatus, or the use of the lancet, they suffer nature to recover her energies. I seldom observed intermittent fevers resist a mixture of coffee and juice of lemons, which is the general remedy throughout the country.

The women inoculate the children for the small-pox; and as soon as the vaccine system becomes known in this country, I can venture to assert that it will be generally adopted. But as to such diseases as the epilepsy, vapours, lunacy, &c. they have recourse to exorcisms, and to the most ridiculous secrets of what is called white magic.

The only notions of surgery in the country, remain amongst the Albanians. Being warriors by instinct and inclination, they are obliged to learn to cure their own wounds; they are consequently accustomed to reduce luxations and fractures: their instruments for every case that can occur, consist of an iron rod, which is their probe; a pair of pointed forceps for extracting the splinters of fractured bones; another curved pair, and some razors

instead of bistouris. They invent bandages according to the necessity of the case, for supporting fractures, or compressing the vessels, though they cannot even guess at their position; and yet this miserable kind of practice is not unworthy of the attention of the professor. But their best operation is, that for inguinal hernia not strangulated, which they perform with surprising dexterity and constant success. This appears to me of too much importance to be omitted here; and as it was practised on my friend Fauvel, I shall transcribe his report, which I have with his own signature.

"I was treated," says he, "by the Albanian surgeons at Athens, in May 1798, for a hernia not strangulated, with which I had been troubled for twenty-four years. It protruded to the size of a hen's egg, and slipped into the scrotum, particularly in cold, moist, or stormy weather, the bandage I wore, not being sufficient to contain it. They proceeded to the operation as follows, and which is their constant method:—they laid me on a plank of my own length, to which they bound me tightly with my arms across, the left elbow being supported by the right hand, and the right by the left; the legs straitened out, and placed close together: they then bent my head back, and the operator made the incision with an ordinary razor from top to bottom with respect to me, but from bottom to top with respect to his own position. The incision which he began an inch above the inguinal ring, being dilated, he reduced the intestines; after which he conducted by the hand the testicle opposite to the ring, and forced it in as well as the cord; he then drew the hernial sac with the fingers, paying the most scrupulous attention that the intestines were properly reduced, and held the sac with a kind of compass retained by a ring, to prevent it from slipping; he afterwards applied a strong ligature of waxed hemp thread, the two extremities of which were left hanging about three inches beyond the diseased part, that it might be removed with facility at each dressing, or taken away, when detached by suppuration. He, at last, cut the sac below the ligature, and placed the whole in the abdomen, retaining the ends of the threads just mentioned.

"Here the operation finished. I was untied, and placed in bed upon my back; they gave me a dressing as soon as they had dried the wound, by applying a compress steeped in the white of eggs mixed with salt, and kept it on by a linen bandage. Half an hour afterwards they took off the first dressing, on which the surgeon made a sort of ridge round the sore with hemp, and placed in it the whole yolk of an egg; this he left for several hours, after having covered it with a compress of hemp steeped in the white of eggs, on which heated wine had been poured. I was dressed three times in twenty-four hours. On the third day

suppuration took place without fever; on the sixth the string came off, and I was dressed with a digestive, composed of wax, oil, and turpentine. The tenth day I got up, and on the fifteenth, went out perfectly cured.

"If you are curious," adds M. Fauvel, "to know the mysterious practices of these Albanians, they are as follow:—They place a sickle behind the bolster of the patient, and suspend in a net above his head, the hernial sac which they have taken off, having filled it with cotton and a knob of garlic; they likewise place garlic under his pillow as well as in the windows, and all the holes of the chamber except the chimney, in which they burn incence: they thus filled my apartment so full of smoke, that I was apprehensive of suffocation. All the persons who are in the chamber at the time of the operation, remain there, without being suffered to go out on any pretext whatever. At sunrise, all the doors and windows are thrown open, and the people depart; but care is taken never to leave the patient without a child to watch him; so much are they apprehensive that the devil may spoil their work, even fifteen days after it is finished."

This is perhaps the only operation which these pretended surgeons are capable of performing with adroitness.

With respect to the general industry of the people of the Morea, it cannot, considering their oppressed state, and the ignorance of their oppressers, be supposed very great. A very few words on that subject, will therefore be sufficient. Their agricultural instruments are simple, and like those of antient times. Their bread is of a good quality, and their fields are not generally cultivated by women, except in Laconia. Of their mechanical arts, they are most proficient as sadlers, and their dyed goods deserve attention for the vivacity of their colours. The women manufacture cotton-cloth for their domestic purposes, and sometimes coarser silks; but their favourite occupation is embroidery, which they perform with much delicacy.

The principal occupation of the Grecian women, ought to be washing; but they neglect this process, so essential to health. A woman thinks herself sufficiently provided for, if she have two shifts; and she seldom changes them oftener than once a fortnight: but with respect to washing, they put their linen in a wooden trough, and merely soak it with very little water. But it must not be supposed, that the lower orders of people are alone negligent in point of cleanliness; for it is not uncommon to see a lady, covered with shawls, take off her shift after a walk, hang it in the sun to evaporate the moisture, and put it on the next day to go out on a visit. In short, the Greeks pay great attention to perfuming themselves; but cleanliness, that first of arts, especially with women, is unknown amongst them.

The natural productions of the Morea may also be comprised in

TABLE

OF THE

TERRITORIAL PRODUCTIONS OF THE MOREA.

NAMES OF THE *Towns and Villages* WHICH Furnish the Productions.	Currants, 44 ocques to the quintal, 15 piastres per quintal.	Oil, 48 ocques to the barrel, 20 piatres per barrel.	Wine and Brandy, 50 ocques to the barrel, 3 piastres per barrel.	Wheat, Kilo of 22 ocques at a piastre and a half the kilo.	Barley, 22 ocques to the kilo, at 1 piaster and a half the kilo.	Millet, 22 ocques to the kilo, 1 piaster and a half the kilo.	Peasc, 22 ocques to the kilo, 2 piastres per kilo.	Jerusalem Artichokes, 22 ocques to the kilo, at 1 piastre and a half the kilo.	Linseed, 400 drachms to the ocque, 10 parats per ocque.	Vermillion, 400 drachms to the ocque, 8 piastres per ocque.	Cheese, The quintal of 44 ocques, at 7 piastres the quintal.	Gum Dragon, Ocque of 400 drachms, 70 parats the ocque.	Tar, The quintal of 44 ocques, 5 piastres the quintal.	Silk, The ocque of 400 drachms at different prices.	Woollens, The quintal of 44 ocques, at 15 piastres the quintal.	Cottons, Ocque of 400 drachms, at 1 piastre and a half the ocque.	Shoe Leather and Goat Skins, At 1 piastre and a half.	Oak Bark, The quintal of 43 ocques, at 2 piastres and a half the quintal.	Bees Wax, The ocque of 400 drachms, at 2 piastres and a half the quintal.	Hare Skins, At 5 parats each.	Total produce of each town in piastres.
Patras	34,000	1,5000	300	10,000	- - -	9,000	1,500	- - -	- - -	1,000	2,000	3,000	- - -	1,000	1,000	20,000	9,000	8,500	1,000	- - -	696,062
Vostitza et Calvarita	8,500	1,000	10,000	30,000	8,000	3,000	- - -	- - -	- - -	- - -	- - -	1,006	- - -	8,000	1,500	- - -	- - -	- - -	- - -	- - -	504,250
Corinth	- - -	3,000	- - -	80,000	30,000	- - -	6,000	- - -	- - -	2,000	15,000	- - -	2,000	- - -	2,000	- - -	- - -	- - -	3,000	8,000	486,500
Naupli in Romanie	- - -	500	- - -	60,000	25,000	- - -	6,000	- - -	- - -	3,000	20,000	- - -	- - -	- - -	3,000	10,000	- - -	- - -	- - -	- - -	568,500
Tripolitza and Laconia	- - -	- - -	10,000	100,000	40,000	- - -	- - -	- - -	- - -	5,000	6,000	- - -	- - -	1,500	1,500	- - -	- - -	- - -	- - -	- - -	494,500
Napoli of Malvoise	- - -	1,200	- - -	- - -	- - -	- - -	- - -	- - -	- - -	2,000	1,500	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	50,500
Mistra	- - -	3,000	4,000	10,000	6,000	- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -	50,000	- - -	- - -	24,000	- - -	- - -	- - -	875,000
Magne, from cape Matapan to Citries	- - -	8,000	- - -	- - -	- - -	- - -	6,000	- - -	- - -	4,000	- - -	- - -	- - -	4,000	- - -	- - -	- - -	6,000	2,000	- - -	272,000
Calamatta, Andreossa, Nisa	- - -	4,000	6,000	20,000	- - -	- - -	- - -	30,000	- - -	3,000	4,000	- - -	- - -	8,000	1,000	- - -	6,000	- - -	4,000	- - -	399,000
Coron	- - -	10,000	- - -	10,000	- - -	- - -	2,000	20,000	- - -	- - -	1,000	- - -	- - -	2,500	300	- - -	2,000	- - -	1,000	- - -	306,000
Modon	- - -	3,000	- - -	10,000	- - -	- - -	- - -	5,000	- - -	1,000	1,000	- - -	- - -	1,006	- - -	- - -	- - -	- - -	- - -	- - -	119,500
Navarin	- - -	1,000	- - -	4,000	3,000	5,000	- - -	- - -	- - -	- - -	2,000	- - -	- - -	- - -	- - -	- - -	2,000	- - -	- - -	- - -	59,600
Arcadia	- - -	6,000	- - -	8,000	4,000	- - -	1,000	- - -	- - -	1,000	6,000	- - -	- - -	3,000	1,000	4,000	6,000	1,500	1,000	6,000	276,250
Gastouni and Pyrgos	- - -	- - -	2,000	100,000	20,000	100,000	- - -	20,000	4,000	- - -	8,000	- - -	1,000	- - -	1,500	25,000	- - -	- - -	2,000	6,000	59,750
	42,500	42,200	32,300	442,000	136,000	117,000	22,500	75,000	4,000	22,000	66,500	4,006	3,000	79,000	12,800	59,000	49,000	16,000	14,000	40,000	5,706,112

Besides the above-mentioned articles, it appears that about 250,000 ocques of salt-butter are exported annually to Constantinople and Smyrna: from Calamatta 40,000 quintals of dry figs, to the eastern part of the Adriatic Gulph, and several ship loads of corn to Trieste, Venice, and Ancona. Of the currants about 8-10ths of the produce are exported.

a very few words. The soil being light and marly, partaking of the nature of turf, and abundantly rich with decayed vegetable substances, renders all the vallies peculiarly fruitful in pasturage and wood. From Calamatta to Andreossa, almost every spot is cultivated; the vines afford the most delightful grapes, while the orange, lemon, and cedar tree give their fruits and perfumes with prodigality. Majectic oaks speading their lofty summits in the air, are every where observable, and seem to await a more noble destination then that of falling by age and decay on the soil that produces them, as most of them are proper for ship-building.

The oxen of the Morea are of a small size, and have long white hair:- as they are unacquainted with the manner of fattening them, those of the best order seldom weigh more than two or three cwt. They draw but little milk from the cows, which soon cease to give it after their calves are separated: they are also exposed to the attacks of jackals which tear their dugs; as well as to the suction of large adders, which cause them rapidly to decay.

The annual consumption of the Morea in the towns subjected to the Turks, is not more than six thousand oxen or cows; as the Greeks and Mussulmans prefer mutton. I can however assert, that both nations begin to have a taste for beef, which they formerly considered unwholesome; but the inhabitants of Græcia Magna and Messenia, who are more carnivorous, consume so oxen, as to make it worthy the attention of speculators to purchase their hides. There are also buffaloes in all the cantons of the Morea, which are employed in agriculture, and their flesh is eaten when they are past labour. Their sheep are small, and have large horns; and the whole of their wool, which is exported, is considered as second in quality of all the eastern kinds that are sold in Europe.

Their horses, which are not elegant in form, seem to be a mixture of the Arabian and Thracian kind: they are full of vigour and courage, and run with a rapid and firm step in the mountains without ever stumbling. Their asses, which are numerous in Arcadia, are small and miserable, and are used for conveying wood and other articles; they may sometimes be seen in numerous caravans, which travel together, and bring to Tripolitza the supplies from the neighbouring villages. They sow wheat and almost every kind of grain, without paying any attention to the goodness of the seed. The rice of the Argolide is much esteemed.

The Morea is perhaps the only country in the world which is covered with fine olive trees. The respect of the people for these trees is so great, that they surround and pay them a sort of worship at a time when they are loaded with fruit; and to cut off a branch would be a crime that would meet exemplary punish

ment. These trees blossom generally in March, and the olives are collected in October and November, by beating the trees with long poles. The oil of the Morea is rather green, but of a delicious taste, and without any smell: that of Græcia Magna, which is the best, possesses a great advantage in the principal markets of Europe.

The mulberry-tree is likewise one of the most favoured productions in this country, but its inhabitants pay little regard to its cultivation, though it affords nutriment to an immense quantity of silk-worms, which they cause to hatch in the spring; a practice which takes place without any attention on their part. They merely take the eggs which they have collected during winter in a box, and remove the worms as they are hatched. A drachm of eggs generally affords four or five thousand insects, a great portion of which perish for want of attendance; but the people of the Morea, as soon as they found that the wild mulberry with which they fed their worms, rendered the silk of inferior quality, began to take more care of the tree; and the women to whom the care of the worms is committed, have of late become very sedulous in their attention to them.

The figs of the Morea are perhaps the most exquisite that grow; and as they are eagerly sought after, the inhabitants take much pains to bring them to perfection. In order to prevent the fruit from falling before it is ripe, and also to facilitate its maturity, they practise caprification on the trees. This operation, which was known to the ancients, consists in suspending from the branches of the trees several strings of figs that have fallen before they were ripe, and which become the nest of innumerable insects known by the name of cynips: as soon as these animalculæ are hatched, they leave the decayed fig, and settle upon all the fruit of the tree; they perforate the figs, and a drop of gum issues from the puncture, soon after which they die. The figs thus pierced by the insect never fall, and grow much larger than they would otherwise have done. The people of the Morea insist, from experience, on the necessity of caprification: they sell the figs when dry, and likewise distil brandy from them. The almond-tree is likewise abundant in every part of the country, and never fails to give an annual produce of fruit. It is the first to announce by its blossoms the revivification of nature in the earliest period of spring.

Citrons, orange-trees, and cedars abound in every direction; the pomegranates afford a prodigious quantity of fruit, and the peaches, apricots, and prunes have no where so delightful a smell or so exquisite a flavour. Yet they do not export their oranges; and I attribute the departure, during my residence, of several cargoes to Corfu, merely to the presence of the Russian and Turkish armies.

The mountain flowers, mint, and odoriferous trees in the vallies, impart a peculiarly delightful smell to the honey of the bees of the Morea, and they form their combs in every hollow tree. The avaricious inhabitant, eager for their produce, finds them out, and deprives them of their stores, by which they become fugitives, and are almost starved before the next spring, or else they perish from the severity of the winter. The Morean has no thought beyond his momentary interest, and thus he annually destroys the bees of his country; but of late they have begun to preserve them by hanging out square cages from the cottage windows, to shelter them from the severity of the weather. Notwithstanding the indifference with which they are treated, these insects produce a white honey, which has an exquisite smell, and a quantity of wax, which is sold to foreign nations.

With respect to game, the Greeks are almost the only people in the Morea who delight in hunting, if we except a few Turkish noblemen, who are uncommonly partial to that pastime, and breed greyhounds at Mistra for hunting hares. The Turks do not eat birds, and the Greeks care little about them; both people are in the habit of letting the blood run from the hares, and they never fail to throw away the liver and all the intestines.

The forests produce the following trees in great number: *Quercus corcifera,* and *esculus; Cratgæus azerolus; Platanus orientalis; Rhamnus catharticus minor,* or *infectorius; Pistacia lentiscus; Mimosa linlibrizia;* together with several kinds of chesnut, ash, date, pine, and turpentine trees, of the latter of which on the dry and sterile lands, whole forests are composed.

A botanist might form a work well worthy of modern times, by making a Flora of the Peloponnesus. I was unfortunately not able to give my attention to this subject; and can therefore only name the plants which I found under my feet.

In the Eurotas I observed abundance of those famous reeds which were known in the earliest ages; and all the rivers and marshes are replete with rose-laurels, while the springs and rivulets are covered with white and red striped lilies, tuberoses, hyacinths, the *Narcissus orientalis; Vitex agnus castus;* and *Nymphæa alba.*

Madder and jalap grow in every direction; and the viper *(Coluber berus)* climbs up the bowers which are covered with laurel, rosemary, and lavender. In the dry soils I observed the *Verbascum thapsus; Hibiscus syriacus; Scabiosa argentea; Origanum vulgare,* and *majorana (ριγανι); Marrubium pseudodictamus; Lychnis chalcedonica; Primula auricula; Convolvulus scamonia; Crocus orientalis; Cheiranthus cheiri; Dianthus caryophillus; Anemone hepatica; Paonia officinalis,* and many others.

The table already given will explain the nature and extent of the commerce of the Morea. The merchandizes which are received in return for those productions, are cloths, coffee, sugar, indigo, cochineal, and laces of silk and gold. The cloths and coffee form three-fourths of the whole quantity; and they were, previous to the revolution, transmitted by France; but since the ruin of Marseilles, the cities of Trieste and Venice have been enriched by this traffic; and what these cities do not send, is conveyed by Greek vessels. Foreigners pay the difference in money, which is sent to Constantinople as a tribute: so that nothing remains with the inhabitants to enable them to improve their property; which explains why the Morea has so long carried on an advantageous trade without gaining by its enterprizes.

Naupli and Coron are at present the two principal residences of the merchants of the Morea, and particularly of Europeans. The motive of preference for Coron, is the salubrity of the air; and for Naupli, the proximity of Tripolitza, which, having become the seat of administration, is the place where a fortune is rapidly made. Patras has been abandoned on account of its unhealthiness; and this town, which was formerly one of the most flourishing parts of Greece, will soon be little better than a desert.

I have hitherto succinctly related the particulars of our captivity; and I shall finish them, by stating some circumstances which occurred during the last three months of our residence in the Morea. In the month of March the news from Syria greatly alarmed the Turks; and the people of Græcia Magna became in consequence more audacious. Being the implacable enemies of the Mussulmans, they supposed that their empire was at an end; and the cries of war resounded in the Taygetus. The Turks themselves exaggerated their defeat; they believed that a great revolution, which threatened their political existence, was at hand; and that the *prophecies were about to be accomplished.*

At this period, the 31st of March, a meteoric phenomenon increased the general consternation. About two hours after sunset, three luminous globes appeared suddenly over the plain of Tegea, at the height of about fifty fathoms: they moved about with rapidity over each other, in a direction from east to west. In about a quarter of an hour one of them disappeared by passing over mount Menale; and ten minutes afterwards they all detonated within a short interval of each other, and produced a report similar to the explosion of a mortar. This event greatly terrified the Greeks, who till long afterwards considered it as a fatal omen. They were thus engaged in propagating dismal opinions, when a sudden irruption of the Maniats put a stop to their idle conversation.

The captaincy of Vordonia, which is contiguous to the valley of the Eurotas, having received some insults from the delis of the pacha, its defenders took vengeance by making incursions, till they came within sight of Tripolitza. The pacha, astonished at this audacity, sent out a party of his delis, who were too prudent to try their strength with the infantry of Tegea, but contented themselves with firing a few shots at them from a respectful distance. The fierce mountaineers, without returning the fire, quitted their post, and defiled to the number of fifty towards the road to Mount Chelmos, which led them back to Laconia. Some time afterwards about thirty of them being surrounded in a farm by upwards of a hundred cavalry, they defended themselves the whole day, and at night they made a sortie, and repulsed the assailants.

In the month of April an extraordinary tax of a million and a half of silver drachms was imposed on the people of the Morea, towards the expences of the war; while the people in the Greek maritime towns were pressed for the Turkish navy; and besides these measures, the public distress increased daily. Of six thousand men who had come from Macedonia to defend the Morea, most of them had, through misery, been obliged to desert; and those who remained faithful, having sold their arms, and finding nothing more to steal, took in despair the resolution of obtaining justice by force. The garrison of Naupli in Romania, which had mutinied several times before, quitted, in consequence, that important town, to exterminate the pacha, and pillage Tripolitza. Although the revolters had set out the preceding evening, nothing was known of their proceedings till they arrived within a quarter of a league of the town. On this occasion Tripolitza owed its safety to the cries of an old woman employed in spinning cotton on the ramparts. The guards at the barriers immediately closed the gates, the alarm became general, and all ran to arms. The people naturally conceived that another day was arrived for the Albanians to fill their streets with corpses, and raise new pyramids of heads; the women shrieked, tore their hair, and embraced their children as if for the last time; while the Greeks took to the houses of the Turks their most valuable effects, hoping by this means to preserve something. In short, all the inhabitants, whatever might be their sect, armed themselves, and repaired to the walls, if not to conquer, at least to awe the rebels. They shut us up, but in vain, for we wished to see the event, though we expected nothing less than death. The pacha paraded the interior of the town at the head of his guards, and sent a flag of truce to the insurgents; the result was, that he assigned them the villages of Steno, &c. where they found provisions. The next day they had permission to enter the town in

detachments; they soon afterwards received a portion of their pay, and then gradually deserted, so that Naupli still remained without defenders.

This month was also a period as afflicting to the poor, as it was humiliating to the whole nation; for the exaction of the caratch was renewed with the utmost severity: in short, we were so disgusted with and alarmed at our situation, that our departure for Constantinople was the object of our most ardent wishes, which were not diminished either by the fear of the dungeons, or the dangers of the voyage. The roads of Romelia were at this time closed by the Haiducs, and we could not expect to perform the journey by land, since the couriers were obliged to come by sea. M. Caradja, who watched over us with much interest, seemed afflicted at the fate which awaited us, and avoided mentioning his opinions concerning it; but the codja-bachis, whose hatred towards the French was too evident, often asserted that we should experience the most rigorous treatment.

These details of dungeons and chastisement induced one of our soldiers, a Zantiot by birth, to turn Mussulman. We were the last to suspect his designs, but the Greeks, alarmed at the circumstance, having apprized us of it, we wrote to the pacha, assuring him that this man was no Frenchman, but only a foreigner in the service of France; and entreating him not to diminish his esteem for us on that account. The pacha, pleased with our frankness, immediately sent for the Zantiot, and the imaun who had undertaken to convert him; he told the former that he would have him beaten to death, if he did not forego his intention, and blamed the imaun for his mistaken zeal: but the people, enraged at the loss of a convert to islamism, murmured openly against the pacha; they said it was a proof that he hated the mosques and their ministers; that he was a dog, &c. and whenever he appeared, the whole town was at his heels. He regained their confidence by an action which I shall describe, and which was, perhaps, unjustly attributed to him.

His brother-in-law, the defter-kiaya, or receiver of the finances, having fallen sick, ordered me to visit him. He was confined in his harem; and I rejoiced at the opportunity of visiting a residence which has been so enchantingly described in romances. An old man, with a white beard and savage aspect, bearing an enormous ring of keys, after making me wait a full hour in an out-house, admitted me into the sacred spot. Taking me rudely by the arm, he pulled me into a passage which led me to a court: it was square, planted with trees, and contained a piece of water, near which some negresses were washing linen; as soon as they perceived me, they shrieked, and ran away. In short, after passing a number of galleries, and entering various

He was lying under a canopy, and was covered by a beautiful skin of a royal tiger, ornamented with elegant lace. The carpet which covered the apartment, and which was spread upon a fine mat, must have been the spoil of an ancient palace of France, as it was replete with fleurs de lis and crosses of Malta. Against the naked and white-washed walls, were hung a curved broad sword, a Turkish musket, a pair of long pistols, and a variety of other arms. On examining my patient, I perceived that he was only troubled with a slight sore throat, for which I wrote a proper prescription. As I wished to make a topical application, I endeavoured to persuade him to cut off a part of his beard; but this he absolutely refused, because, as I afterwards learnt, the Mussulmans think it a sin to cut the beard, from the idea that it is the residence of a number of diminutive angels, who watch over the safety of the wearer. The patient, however, in a few days got almost well; but the anxiety of his relatives induced them to send for one Signor Avramioti, from Naupli, to hold a conference with me; and on his arrival I was ordered before the pacha: I found him in his divan with his selictar. He enquired about the health of the defter-kiaya, and as I told him he still had aslight fever, he proposed to me to administer an elixir which *he* possessed. I made some observations on this head, the justice of which he admitted, and our conference terminated, by his informing me, that he would go himself to visit his relative before night. He afterwards proposed that I should reside at Tripolitza as a physician, and enjoy his protection; but on answering that my fate was inseparable from that of my comrades, he praised my conduct, and gave up the point. The following night Avramioti arrived, and that proved the last of the poor defter-kiaya, who was buried at sunrise next morning. A report was spread that he had been poisoned; but his death was explained without implicating any one; because the pestilential fever which then prevailed, often produced sudden deaths. But here more than any where else, the people refuse to believe that a great personage can die like another man.

The defter-kiaya being a public officer, his property was confiscated, and a capidgi-bachi was sent by the Sublime Porte, to collect the produce. His widow, whom I had seen several times, as she had sent for me into her apartment to take my advice, was transferred to the harem of the pacha; she was young, handsome, and sensible; while her husband, whom she cordially hated, had all the qualities of a tyrant, and was distinguished by his inveteracy against the French. He was abhorred both by the Greeks and Turks; and had drawn upon himself the hatred of the pacha, by doing every thing he could to prevent him from obtaining the pachalic of the Morea. The Turks, who paid their

court to this intendant on account of his power and property, as well as through the fear which he inspired, did not fail to calumniate him as soon as he was no more; and even his brother, who succeeded him, praised the avenging hand of fate for terminating his existence.

At length we heard towards the beignning of May, that the return of the capidgi-bachi to Constantinople, would irrevocably be the period of our departure. A Greek vessel was hired at the port of Naupli for himself and several other passengers, and it was decided that we should embark on board it. I in consequence took leave of my acquaintances, and those who had given me tokens of friendship during my residence in the Morea. The delis of the pacha, his pages, and Idris, the bey of Navarin, came, and made the most fervent protestations to serve us; in short, every one seemed to regret our departure; for though prisoners, we had never suffered an insult without resenting it: and this conduct had created respect. Before sending us to our destination, the pacha assured us, that he had given a strong recommendation of us to the Porte; and if we were not as well off as he had induced us to hope we should be, we must attribute the circumstance to the Greek captain of the vessel in which we embarked, and of whom I shall have occasion to speak.

Seven months had slipped away during our residence in the Morea, and all the subjects which could excite my curiosity being exhausted, I looked forward with pleasure to the new road that opened before me.

CHAP. X.

DEPARTURE FOR CONSTANTINOPLE, AND ARRIVAL BY LAND AT NAUPLI IN ROMANIA.—PRESENTATION TO CASSAN BEY.—DESCRIPTION OF NAUPLI, &C.—ISLE OF SPEZZIA.—ARRIVAL AT THE DARDANELLES, AND SUBSEQUENTLY AT CONSTANTINOPLE.—ENTRANCE INTO THE IMPERIAL CASTLE OF THE SEVEN TOWERS.

THE capidgi-bachi being half dead by the debaucheries he had committed, amongst which drunkenness was not the least, left Tripolitza on the 31st of May, and repaired to Phitea to recover his health, intending to rejoin us at Naupli. Our neighbours having been informed of our intended departure the evening before, by the Zantiot soldier already mentioned, and who had run away: these neighbours seized upon my person—at least a dozen of them assembled in a court, and insisted that I should bleed them; and they paid me by wishing I might experience a good voyage, every time I approached them with the

lancet. I had already proceeded in my occupaion, and the blood was running in streams, when my comrade Fornier came and forced me on horseback.

We left the town by the gate of Calavrita, and proceeded to Naupli, where we found a young Albanian spahi, who was engaged to escort us: he stated that he was the bearer of a letter of recommendation, and of an order respecting us, to Cassan bey, who was the brother of the pacha, and resided at Naupli in Romania. We took our road to the east, towards Mount Artemisius, passing Strata-halilbey, or Trochos, Aglacambos, and Lerna. To specify the route which we pursued would be tedious and uninteresting. Lerna is the principal mart in the plain of Tripolitza and the neighbouring villages, for the sale of corn, wool, and other articles; and the inhabitants are generally of a sallow complexion and bloated physiognomy, being subject to leuco-phlegmatic complaints and intermittent fevers. When the plague appears in the Morea, it makes dreadful ravages amongst them.

We next arrived at Argos, which contains upwards of 10,000 inhabitants, of whom six-eighths are Greeks; most of these are carriers or horse-dealers, for the town is still, as Pindar described it, a focus for the breeding of horses. It is above an hour's walk in circumference; the houses, which are built without order, are extremely neat, and the Turks who reside in them are in easy circumstances, on which account the place is always frequented by the Italian mountebanks lately alluded to.

At length we arrived at Naupli, the environs of which are fertile in the extreme, and generally cultivated; we were obliged to cross in a boat, and were an hour and a half making the gulf. M. Caradja on leaving us, declared that this town contained the worst populace in the world, and the most rude soldiery. Although time weakens impressions, we still recollected what had passed at Andreossa, and dreaded a similar reception; nevertheless we landed without any emotion at the custom-house; and the first person who struck us forcibly, was a sort of consequential character, who, we were informed, was the commercial agent of Great Britain. We refused to enter his residence, where it was proposed that we should remain while our spahis repaired to Cassan bey with the news of our arrival; his house appeared grand, solidly built, and had fine flights of steps leading up to it, which are very uncommon in Turkey. We were therefore conducted to the residence of an Italian physician, where we were to board and lodge: he was called Doctor Siccini, and we found him a clever man, who gave us a gracious reception; while the manner in which his house was fitted up, together with his general behaviour, made us forget that we were

in Turkey. He had a select though extensive library, with chaises and other carriages, a large garden, and a charming prospect from his windows, while the sea washed the walls of his house. As soon as we had entered his house, he went to inform M. Roussel, the French commissary, of our arrival. This gentleman, from the misfortunes of war, was a prisoner in his own house; but he offered us every indulgence which his situation would permit of. We therefore begged Dr. Siccini to use his endeavours to unite us with our countryman; he immediately repaired to Cassan bey, who granted our request, and two hours after we had arrived we found ourselves in a French family. We soon perceived from the state of the commissary's house, that he had been completely plundered by the Turks, nothing having been left him but what belonged to his young and beautiful wife, whom we found suckling an infant child.

Dr. Siccini, who became much attached to me, promised to get me out in the course of the day, in order that I might see the town, which I was desirous of observing; and he kept his word: he took me to a chief of the emirs, who had a quartan fever, a disease very common amongst those who inhale the unwholesome air of Naupli. We found the emir lying in his harem, tormented by the ague, and we remained with him till the paroxysm had subsided. When the heat returned, this officer, who was blind, soon recovered his spirits. His wife, with her face half veiled, sat beside him; and as her duenna was only an old jewess, who gravely kept smoaking a pipe six feet long, she sometimes let her veil fall, which disclosed a young and fresh-coloured face, with large black eyes full of fire, while her black hair divided in tresses fell over her lily-white shoulders. Nevertheless, the flaccidity of her neck, with the palms of her hands, and her nails being painted red, gave her altogether a singular appearance, which could only please for the moment. Siccini seemed, from his manner, to be quite at home with her. She ordered us to be served with coffee and confectionary by a young Athenian girl, whom she called her slave, and whose history I shall relate, as it explains a Turkish custom which is not generally known.

This young Grecian woman, whose name was Tzoula, was born in the village of Lepsina, the ancient Eleusis: her father, who was in low circumstances, died while she was young, and her mother formed a second marriage; a circumstance which very rarely happens in this country, but which was the cause of all the misfortunes that the poor Tzoula experienced. Being by this means at the disposal of a mercenary father-in-law, she was treated in the most despicable manner; and one day having been inhumanly chastised by him, she ran away, and went to seek

her fortune at Corinth, where a powerful aga placed her in his harem to attend upon his wife. Tzoula, from her attention and obedience, gained the affection of her mistress. At length her charms made an impression on the aga, but his solicitations were in vain, as the young girl was a Christian, so that her education had placed an insurmountable barrier betweeen her and the Turk; she therefore ran away, and carried with her the resentment of her master; but before this happened, Tzoula had been obliged to submit to his desires. In the midst of her misfortunes, she gave birth to a child, which died, and she was condemned to slavery; the custom being, that every girl who has an illegitimate infant, becomes the property of the pacha of the district. When I saw Tzoula, she was much beloved by her master, and perhaps before now, some benevolent hand has liberated her, and dried up her tears; for generous sentiments are not unknown to the breast of Mussulmans.

Another custom equally barbarous, made a forcible impression on me: I met in all the streets, men who asked charity, by representing themselves as the slaves of Ali, the pacha of Janina. They were reduced to this state in order to redeem the debts they had contracted to the vizier, who kept their children in slavery, and not being able to get any thing from the parents, permitted them to beg as they quitted his provinces.—But by running into these digressions, I forget that I am sitting by the emir and his spouse.

The jewish duenna tired me out by relating tales about Egypt, and stories in favour of Murad bey, whom she knew: and at length I quitted the harem with great satisfaction. On speaking to M. Roussel when I returned, of the free manner of the emir's wife, he informed me that the Turkish women at Naupli enjoyed a greater degree of liberty, than those of any other towns in the Ottoman empire. Indeed they arrogate to themselves prerogatives which would disgust the partizans of oriental severity; and it is evident that they are more lively and accomplished than their neighbours. On the other hand, their husbands are so dreadfully addicted to jealousy, that when they suspect their fidelity, they do not hesitate to destroy by poison, both the mother and the child in her womb. The women, who feel the oppression to which they are subjected, never fail to come into the views of any conqueror who proposes a change to them; they never conceal their sentiments in time of war; and the wife of Cassan-bey said haughtily, that if the French were to invade her country, she would put herself under the protection of the conqueror. As these scandalous satires are frequently repeated, the Turks in their turn reply, that if an enemy were to gain possession of their town, they would, to prevent their women from receiving injury

from the infidels, blow them up with the arsenal: but this arsenal, at the time in question, was an ideal structure, as it did not contain two cwt. of powder, though it was afterwards supplied in a respectable manner, and the artillery at Naupli was remounted.

I continued to go out daily, and being at the house of Dr. Avramioti, whose wife had requested me to examine her daughter, who was afflicted with hydrocephalus, I there met the commercial consul of Great Britain; he asked me a variety of common-place questions, and offered me his powerful protection, by recommending me to Spencer Smith, the British minister at Constantinople: and then. after a long condolence, which I begged him to abridge, as he was a Greek, he began to boast of his seven or eight flags; which in fact he possessed, as he represented Britain, Ragusa, Naples, Sweden, Denmark, Germany, and Russia; and on festival days he used to cover his house with the colours of those nations, as they sometimes do a ship of war.

We had been three days at Naupli, when the capidgi-bachi, for whom we waited, reimbarked; he had put off his embarkation for two days, under pretence that he was fatigued, and that Monday was an unpropitious day to begin a voyage.

The town of Naupli is probably, as different travellers have asserted, the ancient Naupliani; Naupli, which is the modern town, rests against Mount Palamides, and is fortified with batteries, replete with cannons and mortars. One is struck with the strength of Naupli on advancing towards its walls, and terrified on raising the eyes towards the Palamides. The citadel, which is erected on the summits of this rock, is surrounded with clouds, through which the artillery fires, and commands the bay and roads. Two guns fired from this fortress, announced at sunrise on the 5th of June, the arrival of the capidgi-bachi on board the vessel which was to convey us to Constantinople. They laid him dead-drunk in his cabin, and then came to fetch us from the shore. We therefore bade adieu to M. Roussel and his wife, and this time regretted leaving the Morea. We found at the custom-house the Turk who owned the vessel, and who placed us on the deck at the prow, which we understood was to be our station during the voyage. This dissipated the flattering ideas which we entertained; and when they brought us a sack of mouldy biscuits, a pot of olives, and a small cask of water, as the whole of our provision, we saw that we were no longer under the protection of the pacha. We found, in short, that the captain of the ship had undertaken to provide for us: he was a Greek, a native of Spezzia, named Guini, and brother to a man to whom had been decreed the title of French citizen.

As we were at war, he wished to court the favour of the Turkish passengers, by subjecting us to every humiliation; but M. Roussel, who probably foresaw the treatment that we should experience, provided us with a jar of wine, and Dr. Siccini sent me two lambs, with a supply of brandy. At eight in the evening we weighed anchor, and a slight north-easterly breeze carried us from the shore.

I was now melancholy for the first time since my captivity, and I looked with regret on the town which was vanishing from my sight; in short, I bade adieu to the Peloponnesus, which I thought I had certainly left for the last time. The songs of the sailors who kept watch, lulled me to sleep about the middle of the night; and an hour before day-break we were becalmed; but at sunrise a slight breeze sprung up, which, by three in the afternoon, had wafted us into the port of the isle of Spezzia.

Nearly all the passengers landed, as did the capidgi-bachi, who took possession of a house near the shore. The only domestic of M. Roussel, one Georgi, who was going to Constantinople, dared not quit the vessel, because at a village fête at Castri, some time before, he had beaten several of the Spezziots, who had not forgotten the insult. As for us, we remained upon deck, exposed in the month of June to the heat of the sun.

The isle of Spezzia, which was formerly called Tiparenus, is about two leagues in extent from north to south, and three quarters of a league in its greatest width. On the southern shore the inhabitants have within these few years built a new church. The population of Spezzia augments daily; and upwards of sixty belong to different proprietors resident there, who carry on a trade in corn. Just before I arrived, they had sustained a considerable loss: the pirates of Barbary having run in, by using the Spezzians' colours, captured ten or twelve ships belonging to them and the Hydriots, their neighbours, and reduced about two hundred and fifty Greeks to slavery.

The Spezziots are of a more mild and affable deportment than the other islanders; an advantage for which they are doubtless indebted to their frequent communications with the more cultivated European nations. Within the last ten or twelve years they have grown rich and risen from obscurity: they generally purchase their ships at Marseilles; and such is their enterprising spirit, that if the sultan, or rather the despot of the isles, the capoudan-pacha, do not oppress them, they will rival, and even surpass Ragusa.

On the 11th of June, at sunrise, we left Spezzia, passed the gulf of Castri, and dropped anchor at the isle of Hybra. We staid here two hours, and then sailed on a most delightful evening: the Greeks began to sing their charming airs, which they

accompanied on their lyres: a young galiondgi, a name by which they distinguish the Turkish sailors, succeeded them, and drew agreeable sounds from a tambourine; at length uniting his voice with the harmony of his instrument, he sung the exploits of Paswan Oglu, the substance of which was translated to me as follows:

"After a hundred thousand bombs have been thrown against Widdin, I, Paswan Oglu, the dog of the sultan, and the slave of the sultana Validé, have erected the standard of defence. I, Paswan Oglu, the dog of the grand seignior, bark at his ministers. I wish to be submissive to my master, and I kiss the dust from his feet. I, Paswan Oglu, &c."

I was astonished that a Turk should be allowed to sing the praises of a rebel before a capidgi-bachi, who had executioners by his side; and on expressing my surprise, one of the passengers informed me, that every man was the friend of Paswan Oglu, who only fought to relieve the people from the taxes of territorial productions; and particularly from that of wine, which amounted to four parats per ocque*. In fact, knowing as I did, the use which the Turks make of this drink, and the attachment manifested to it by the capidgi-bachi, I did not doubt that the part of the rebel was generally espoused on board our vessel.

We continued our voyage between Macronisi and Zea, and soon advanced towards the isle of Chio. The next day we anchored in the port of Psara. We afterwards arrived off Tenedos, which is considered by the Turks as one of the bulwarks of the Hellespont, and soon after saw the Chersonesus.

It was now moon-light, and we had fallen asleep after a burning day, when we were aroused by the sound of a cannon. We imagined that we had arrived at the Dardanelles, and remained extended on the deck, where the captain had also laid himself at his ease; he supposed, that as he carried a square flag at the mast-head, and had a capidgi-bachi on board, he was conveying Cæsar and his fortunes, and wished to pass without bringing-to: the forts, however, were less respectful; they had already fired several shots, and were preparing to sink us, when we rose and saw the danger, though too late. A ball from the fort of Asia was fired at us, which spread the utmost confusion amongst the whole crew; and before they could furl the sails, a marble ball from one of the lower batteries, fell a short distance from the ship; they therefore, to be more safe, and to give an unequivocal token of their submission, ran the vessel aground in a muddy bottom; the capidga-bachi then put off in the boat to see the commandant of the fort of Asia. The rest of the night was

* An ocque is four pounds, or about two French livres.

employed in towing off the ship, which, after much difficulty, was effected.

I now respired, for the first time in my life, the odoriferous emanations of the territory of Asia. At break of day our boat returned to the town; and thanks to the capidgi-bachi, who this time was not drunk, the captain was let off on paying a few dollars for the guns that had been fired, though he was liable to be hanged for attempting to pass in the night, and creating alarm. All being, however, settled, we skimmed the surface of the currents, which pour into the Ægean sea the waters of the Palus-Meotides, the Pontus Euxinus, and the Propontide.

A spectacle entirely new to us, now attracted our attention. A numerous herd of dolphins playing on the waves appeared to escort us. Confined between Europe and Asia, we saw a variety of towns and hamlets succeed each other; and as some were lost in the distance, others continually arose to excite our curiosity. Indeed, I saw so many beauties this day, that I thought myself in a new world, and forgot the punishment with which I had been threatened. In the course of the day, we cast anchor off the village of St. Etienne, and in the night experienced a dreadful storm, accompanied by thunder and torrents of rain, which wetted us to the skin. Here some of the passengers left us to proceed by land to Constantinople; and the next day we sailed with a light south wind for that city.

It is impossible to express the surprise and astonishment that are felt on first beholding this pompous city, which is worthy of the title of "Queen of the World." Its seven hills, crowned by as many imperial mosques; its amphitheatres, covered with a multitude of houses, painted with various colours; its shining domes, pyramidal cypresses, and elegant steeples, together with its port, arsenal, hotels of Pera, and the palaces of the "Great King," the title of sultan Padischa, all conspire to entrance the mind.

We saw, at the pavilion where the sultan comes out to embark, his caik covered with an awning of purple, embellished with fringe and gold lace; twenty-four sailors of an athletic stature were sitting on the benches, with their silk sleeves turned up, and their gilt oars in their hands, waiting for the sultan to enter the barge; while the artillerymen of Tophana, with lighted matches, were watching his appearrance to salute him with a discharge of their guns. We passed this spot, and anchored at Galata: the master of the ship immediately went to the lieutenant of the grand vizier with the letter of the pacha of the Morea, announcing our translation to Constantinople; and the capidgi-bachi, with his suite, set off for the city.

While we were in the port, we were visited by a clerk of the drogman, who took down our names; and at five in the evening

we were separated from the soldiers, who were thrown into the Bagne, or common dungeon, while we were conducted to the castle of the Seven Towers.

CHAP. XI.

ENTRY IN THE SEVEN TOWERS.—NAMES OF THE PRISONERS WHOM WE FOUND THERE, INCLUDING OUR TWO COMRADES.—PARTICULARS OF THE ARREST OF M. RUFFIN.—EXPULSION OF THE FRENCH FROM THE PALACE OF THEIR AMBASSADOR.—ACCOUNT OF THE ADVENTURES OF MESSRS. BEAUVAIS AND GERARD, INCLUDING THEIR ITINERARY FROM PAXOUS TO CONSTANTINOPLE.

WE thanked our kind stars when we found that we were to be conducted to the castle of the Seven Towers. This Bastile, the idea of which would at any other time have been sufficient to terrify us, now appeared merely as a relief to our misfortunes; and we passed through its massy gates without alarm. The janissaaries who escorted us from the port, and whose mildness and frank behaviour had agreeably surprised us, shewed the order for our imprisonment to the commandant; they then held out their hands, and solicited some reward for their trouble, when the guards of the Seven Towers drove them roughly from the outer gate, and compelled us to enter the court-yard without making them any recompense. Our astonishment may easily be conceived, when, on passing the first inclosure, we heard our names called from a window by Messrs. Gerard and Beauvais, who had been six months at this place: they pressed us to their bosom. It is necessary to experience misfortune, and to incur the dangers from which we had escaped, to judge of our feelings on being united, even in captivity.

The first person to whom we were introduced, was M. Ruffin, the French chargé d'affaires: his misfortunes, the mildness of his physiognomy, and the white hair which covered his head, prepossessed us in his favour, and his frankness soon gained our affections: there were with him the secretary of legation, M. Kieffer, and M. Dantan, his interpreter. We afterwards paid our respects to General Lasalsette, M. Richemont, whose wounds, which he received at Prevesa, were scarcely healed; the Adjutant-General Rose, who laboured under a disease which terminated his existence; and M. Hotte, a chief of brigade. I was then called to the outer gate to assist in the examination of a few trunks, which had not been taken from us, and one of which was filled with books. As the Turks were suspicious of every thing in the form of paper or print, they detained my copies of

Livy, Tacitus, Virgil, Horace, Ovid, and other classical works, which had been respected by the pirates of Barbary, and which had afforded me much agreeable recreation in the former part of my captivity. I fortunately took the precaution of tearing up my journal, and of stuffing it in my pockets, as if it were waste paper, by which I was enabled to continue and complete it, by writing it in an enigmatic style, which would have rendered it unintelligible to any future spoliator.

They now began to provide us with lodging; and a few planks placed upon two tressels, with a miserable mattrass, formed our temporary bed, on which we lay without undressing.

The kiaya, or lieutenant of the castle, who was called Zadig Aga, the next day presented the prize which he had made, to the drogman of the Porte; and Virgil, Horace, Lucan, &c. being suspected authors, were ordered before the interpreter to the sultan. As his excellency did not understand latin, I trembled lest he should take those *chef d'œuvres* for conjuring books, and that I might lose them; but they contented themselves with sealing the trunk which contained them, and at the end of six months they were given me again.

The kiaya, on returning from court, where he had received orders relative to our confinement, put us the next day in a room which was occupied by the domestics of the chargé d'affaires, who had been turned out for our accommodation; and this time I had the satisfaction of being joined to my friend Fornier. But though we were inseparably attached by misfortune, we received the melancholy information, that we should not be long together: our room was dark and unwholesome; but it was supportable, considering what we had endured, though we apprehended that we should not long possess it, as it was intimated to us, that we should be conducted to the Black Sea. Our propensity for travelling, however, was rather diminished by the disgust which we had imbibed from our last voyage.

They mentioned to us several of our countrymen who had preceded us in the Seven Towers, and who, from an inveterate hatred towards the French, had been sent by the government to the fortresses on the Black Sea. We thus learnt the names of several highly respectable persons who had been tyrannically sent to distant prisons by the fanatical Turks; but by an unexampled pusillanimity they took care not to inform us of the miseries they experienced in the prison of Cavak, on the Bosphorus. By the influence of the ministers of the combined powers, the mufti was deposed, and the Porte issued secret orders for watching the conduct of every Frenchman who resided in the empire.

In short, the most arbitrary conduct was now displayed towards every person in the interest of France; and on the 10th o

September, a dreadful system of tyranny was displayed towards the French who resided in the Levant. The principal drogman for France was ordered to court; and the reis effendi, after having overwhelmed him with protestations of friendship, said, that he wished to have an interview with M. Ruffin, and the whole legation. The chargé d'affaires on receiving this news, which many of his suite thought to be indicative of the most fortunate consequences, foresaw what would take place. He repaired to court at the time appointed, and the reis effendi paid him, as well as the whole legation, the utmost respect: he invited them to sit down, and ordered them to be served with coffee; after which, without any preliminary conversation, he read the declaration of war, and concluded by sending them all to the Seven Towers; after which the chargé d'affaires found at the door, for himself and his suite, an escort of eight hundred janissaries, who conducted them all to prison.

The sultan was sitting in a keosk to enjoy the sight of his ancient allies riding to captivity: they experienced on their route, the silent pity of all whom they met; and a woman having presumed to speak in their favour, was severely chastised by the regiment of janissaries who formed the escort.

Ten months had passed since this event occurred, and the rage of the enemies of the French was still far from being satisfied: for Spencer Smith expelled from the national palace the Frenchmen to whom that place had been granted as a prison. I could say much on the fanatical and ungrateful conduct of this minister, but I shall prefer passing to my companions in misfortune, and shall proceed to state the events which befel Messrs. Beauvais and Gerard, who were separated from us, as I have already related, and whom we found in the castle of the Seven Towers.

The passengers of the tartan the Madona di Monti Negro, who parted from us on the 26th November, remained on board the corsair, which was pursued by a Neapolitan frigate; and they expected to be landed at Corfu, according to the promise which was made them by Oroucbs, the captain. At nightfall the Neapolitan ship hoisted its colours, and fired over the corsair to bring her to: the vessels were so near that our prisoners could distinguish the dress of the Neapolitans; but darkness having come on rather suddenly, the Tripolitan changed her course, and by this artifice effected his escape. The next day they found themselves on the coast of Italy, near Otranto, and so near to land, that the Calabrian fishermen, fearful of being taken, took refuge with their barks in the creeks under the protection of the batteries.

Towards noon the captain of the corsair perceived two vessels at a distance; and as he suspected that they were fishing smacks,

he proposed, to attack them. All his crew, with the telescope in hand, examined them minutely, and unanimously determined to run them down: they made all sail with this intent; but what was their surprise, when the supposed fishing smacks proved to be two Neapolitan frigates, one of which was the ship they had escaped from the evening before! They discovered and pursued the pirate, who became thunderstruck, and saw nothing before him but the Bagne, the only place worthy of receiving such wretches, while the Frenchmen were gladdened with the hope of a deliverance, which they conceived to be beyond a doubt. The frigates gained, and began to fire on the corsairs, who, prostrating themselves on deck, invoked God and the Prophet, shed tears, and finally returned the fire of the frigates.

Notwithstanding this audacity, every thing announced that the author of our misfortune would be taken in his turn, and that he could only escape by some event bordering upon a miracle: this event, however, took place: a calm came on, which caused the two frigates to remain stationary, when the corsairs resorting to their sweeps, soon got out of reach; they then left the coast of Calabria, where slavery stared them in the face; but in crossing the gulph of Otranto or Tarranto, they found themselves in the wake of the French packet le Vif, which left Egypt at the same time as ourselves; but they dared not attack this vessel, as it carried cannon. The next day, which was the third of our capture, the pirate came to anchor off the little isle of Paxous, opposite to Parga, in Albania.

By the report of the artillery of Corfu, which was at that time besieged, together with the information gathered from the inhabitants of the isle, the pirates learned of the war between France and Turkey. The fear of being obliged to make restitution, had long rendered the corsair uncertain as to the conduct he should adopt toward his French prisoners; but as soon as he learned the state of affairs, he testified the greatest satisfaction; and his crew, partaking of his sentiments, became overjoyed. They landed to purchase provisions, which they did not give themselves the trouble to cheapen; they regaled all whom they met from morning to night, and were incessantly firing off their guns. The most insignificant fisherman who came on board, was dignified with the title of captain, and they saluted him with their whole artillery, as if he had been an admiral; nothing was heard but songs and the firing of pistols; and Ibrahim Tchiaoux, one of the important personages of the Tripolitan vessel, drank brandy instead of water. In short, they all dissipated with the most ridiculous prodigality, what they had so easily acquired.

Amidst these disgusting orgies, of which the French prisoners were far from partaking, for the pirates scarcely granted them

the necessaries of life, a most afflicting spectacle took place. Several smacks arrived with women and children, who had escaped from the massacre and fire at Prevesa; the remainder of the inhabitants of that town having made off in every direction. What heart would not have groaned for the fate of those innocent victims, who had so severely expiated the faults of their husbands and brothers, who had been foolish enough to betray the French, from the hope of being rewarded by Ali Pacha. These poor people knew not where to seek an asylum; for the little isle of Paxous could afford them no protection, it being in fact only a league and a half in its greatest diameter, and its port being undefended. Indeed it is a matter of surprise, that it is not often plundered by the pirates, as it produces abundance of oil, grapes, and fruits. Its population is tolerably numerous, and their manners differ from their neighbours at Corfu, as the women of Paxous always keep themselves veiled in the presence of strangers.

About a league farther to the southward is Antipaxous, another isle which is uninhabited, but which is fertile and cultivated by the inhabitants of Paxous *.

The prisoners remained for three days in the port of Paxous, while the corsairs, who were incessantly drunk, did nothing but talk of cutting off their heads. At length Orouchs, who proposed to present his prize to the Turkish admiral, sailed for the fleet which was besieging Corfu; he sailed at eleven in the forenoon, and arrived in the channel of Corfu an hour before sunset. As he sailed along the shores of the islands, the French batteries fired on him, which he returned, and a cannonade ensued, by which he lost an angle of his poop. During this action, which might have sent the vessel and all on board to the bottom, the whole crew, as soon as they saw the flash of the enemy's guns, threw themselves down on the deck. The corsair soon kept a respectful distance, and anchored in the midst of the combined fleet: the captain then repaired on board the Turkish admiral, and informed him that he had made a most important prize, having taken the principal officers of the army of the east. At nine in the evening he conducted Messieurs Beauvais and Gerard before the Turkish admiral, Kadir bey, who detained them, and asked them a number of questions; after which he kept them on board his ship; and they heard no more of the other passengers. This was all I could learn relative to the fate of Messrs. Poitevin, Charbonnel, and Bessieres; but from some documents which I collected, I was induced to suspect that they had been landed in Albania, a circumstance which

* These isles are distinguished in the modern English maps by the name of Paro: they are opposite to the promontory of Chimærium, now called Cape Parga.—Ed.

was afterwards confirmed. As to the two prisoners, whose itinerary by land to Constantinople I shall briefly touch upon, I have only to say, that they were previously made to pass through every ship in the fleet, and were at last taken before the Russian admiral Outchakof. Amongst the numerous physiognomists alternately honest and severe, to whose scrutiny they were obliged to submit, they discovered a Turk named Mahmoud Effendi, who spoke French, and had lived a long time in London: he was always abusing the French nation; and if perchance he were under the necessity of doing justice to certain individuals, he always added, *but he had the misfortune to be a Frenchman.* As to the Russian admiral, they could not converse with him, because he knew no language but his own, and appeared to be more occupied with his duty, than with insignificant examinations with which prisoners are often tormented; he did not seem to be on good terms with the Turkish admiral, who proposed to him, that after the siege of Corfu, they should go and reduce Toulon, and then proceed to bombard Paris with their fleet. This, according to him, was an affair determined on, and in which he did not wish for the assistance of his Moscovite allies, whom he so much dreaded, that at night he always moored his ships beyond the range of their artillery: for this breach of order, he every morning received a reprimand, and excused himself for quitting the line and breaking the order of battle, by throwing the blame upon the officers under him; but he never failed to repeat the practice.

Messrs. Gerard and Beauvais, after remaining for six days in the fleet before Corfu, were sent on board a Turkish corvette, and conveyed to Patras, in order to be conducted by land to Constantinople. The pirate Orouchs, who had captured us, sailed at the same time for Butrinto, where Ali Pacha was encamped, and carried with him Messrs. Poitevin, Charbonnel, Bessieres, &c. The unfavourable weather, contrary winds, and still more, the ignorance and cowardice of the Turkish crews, rendered the voyage long and difficult; whenever a mist came on, they immediately lay-to, for fear they should run aground; and for the same reason they furled their sails on the approach of night: this last measure was indispensible, as the Turks then confined in their hold a number of Maltese slaves, who, in the day-time, managed the ship. Thus upwards of twenty days past before the vessel had made twenty-five leagues. When a heavy storm came on, the Turkish seamen pretended that it had been occasioned by the French prisoners, whom they had seen throwing some bits of paper into the sea, which they supposed to be filled with magical words capable of exciting the waves. It was necessary to let them maintain their ideas without contradiction;

and the two days which passed from that time before they anchored at Patras, formed a dangerous period for the French prioners, to whom the Maltese gave every possible consolation.

At length my countrymen were landed at Patras; and after remaining a short time to recover from the fatigues of the sea, they were provided with horses, and sent off to the castle of the Morea, which is builton Cape Rhium. The aga who commanded there, came to a small village to furnish them with the means of passing the gulph; and in half an hour they were conveyed from the shore of the Morea to that of Albania. On reaching this continent, horses were hired at a village to the west of the castle, and the prisoners were conducted to Lepante. Here they were presented to the pacha Achmet, who afterwards became pacha of the Morea: he behaved very kind to them, gave them clothes, and permitted them to go to the baths. As it was December, he ordered them to be supplied with boots, that they might travel the more commodiously to Constantinople; a circumstance which was the more gratefully appreciated, as the cold during this winter proved to be more severe than the inhabitants ever remembered.

The town of Lepante, which the Turks call Enebechte, from the name of Naupacte, which it bore in ancient times, is built on a hill, on which it gradually rises in a pyramidal form, and is crowned by a small square fort, that bears the name of the citadel. The port is a perfect miniature, in the form of a horse-shoe, and cannot receive vessels which draw more than four feet water: indeed it often happens, that, if they do not take advantage of the tides, they stick in the mud, which soon collects and fills them. At the time when our countrymen arrived, this place had a garrison of 150Albanians, commanded by Ali, the pacha of Messalongi; and these unfortunate men, like all the troops of the empire, were in a most miserable state. The inhabitants of Lepante are about two thousand in number, and mostly Greeks. The commerce of the gulph, excepting in the export trade, is trivial; and consequently the people are very poor.

The two prisoners, after being well received by the pacha, left Lepante for Salona, under the escort of Ibrahim Tchiaoux, the lieutenant of Orouchs, and two other galiondgis of his vessel. This Ibrahim, whom I have already mentioned, and who may be described as a prince of pirates, was a miserable creature, grown old in services of danger: though scarcely forty years of age, he seemed to be above sixty; his figure was meagre and livid; while the wrinkles of his forehead, and his arched eye-brows which touched each other, but beneath which was a pair of dark eyes full of animation, made his physiognomy disgusting, particularly as his mouth was never opened except to utter imprecations, or

to ask for brandy. Such a man having no moral ties to influence his conduct, being ignorant of virtue, and familiar with vice, gave himself up to bad actions without any remorse, and considered his profession superior to all others. He was born in the deserts of Africa, and possessed all the severity of that barbarous climate. His comrades in vain endeavoured to outvie him; he always made them tremble, and never spoke to them without a pistol in his hand, pretending that this was the only way to command pirates.

The Frenchmen in company with these fellows, left Lepante by the eastern gate, and proceeded through several valleys covered with forests of pines, in which they saw a number of flocks and herds conducted by Albanian shepherds. The costume and rush caps of these people, together with the scrip and crook which they carried, gave them a strange appearance, which did not fail to excite the curiosity of the travellers. These shepherds generally took care of the cattle of the pacha or some powerful aga; for the principal property of all the Albanian chiefs consists, as in the time of Homer, of flocks and herds. The herdsmen receive for their trouble a certain portion of milk and cheese, which amounts to about one fifteenth of the whole produce; they are likewise allowed a few lambs, which they may sell or rear amongst those of their employers.

On arriving at Salona they were presented to the bey of that town; he was a man of much authority, but one who took pleasure in making all who were attached to him happy; he had a numerous family, and was in no respect like those magistrates whom the Ottoman Porte only sends to the provinces to increase their misfortunes; in short, this officer only had about him a well-informed Greek physician, who was his friend and counsellor, and his drogman, or interpreter, who received the French prisoners with the greatest affability.

After resting at Salona, our travellers proceeded to Zeitoun, which is situated at the extremity of a fertile plain, at the bottom of the gulph of the Eubea. The population of this town is about 4000 souls, chiefly Greeks; and its commerce is considerable.

The Frenchmen, as well as their conductors, passed the night at the residence of the bey, who gave them lodging in a gallery. M. Beauvais, who was quite overcome with fatigue was seized with a violent fever, the symptoms of which increased to such a degree, that the pirates came to the resolution of cutting off his head, if he did not get well enough to continue his journey on the following day. Happily, Ali Tchiaoux, though a barbarian, favoured his recovery, by covering him with his cloak; and as the sick man had heard their deliberations, he was not asked twice to get on horseback. The prisoners then traversed Thessaly

till they came to Pharsalia, where they again received a lodging in the house of the bey; but they had no audience of this officer, and therefore passed the night in tranquillity: the barbarians, however, did not seem satisfied with this indifference, as it deprived them of their accustomed portion of drink, for which they importuned all the Turks whom they met in his residence.

The next day they left Pharsalia, and travelled six leagues to Larissa, which may be considered as one of the most important towns in the Ottoman empire, on account of its situation, extent, commerce, and population, which last amounts to 20,000 persons. Ali, the pacha of Janina, who, by his army and political artifices, governs all Thessaly, has rendered it tributary to him; and this illustrious vassal prides himself on its subjection: by means of his powerful protection, it has got rid of a part of the homage which it owes to the Ottoman Porte. In this town the Turks have twenty-two mosques, besides bazars and bezestins.

At the time when our prisoners arrived, the terrific Paswan Oglu, so well known thoughout Europe, and whose views have always been exaggerated, had again raised his successful standards of revolt. He had called to his aid the Macedonians, always eager for battle and danger; and it became necessary to check their career. But what sort of people were those who were sent to oppose a horde of troops naturally ferocious and accustomed to warfare? They were only old men, children, and vagabonds, who were all ready to take the part of this same Paswan, the pacha of Widdin: such was the army sent from Larissa to save the empire and crush the rebels; it was headed by a general totally inexperienced, and who, a few years before, was a coffee-waiter in the service of an aga; he was, however, an equitable man; and dreaded the employment with which he was entrusted, as he knew that he must forfeit his head, if his success did not prove equal to the expectations of his master.

The Frenchmen were presented to him by the pirates, who, according to their custom, held out their hands to receive a gratuity. He sent them to sleep in the khan, which is the ordinary residence of travellers, so that this time they were not treated like slaves; indeed they always observed that the great men in the empire acted towards them in a generous manner. In the evening he not only sent them clothes, but the best dishes from his own table: they were here visited by a kind Greek, who spoke French, and offered to do every thing for them with the pacha, in order to ameliorate their captivity; but the pirates suspecting his good intentions, drove him away with the most disgusting abuses. It is worthy of remark that this khan was far superior to most of those in Turkey, as it was not only divided into chambers, but furnished with sofas. The prisoners had permission to go to the

bath, and their hopes began to revive. As to the pirates, they seemed impatient to leave a town where they could not steal any thing, nor vex any body, and the pacha of which had received them in a very equivocal manner.

On leaving Larissa, our party descended a valley which the modern Greeks call Lycostomos, and terminated their day's march at a village called Platamona. As it was night when they arrived, the inhabitants naturally conceiving that those who demanded their hospitality were robbers, refused to open their houses; while the barbarians, not being disposed to pass a night of the month of January in the open air, resolved to break their doors; and they accidentally made choice of the house in which the codja-bachi resided. The joy of the pirates may be conceived; they began to treat him in their usual manner, and this unfortunate officer, who would doubtless have preferred a visit from the Haiducks, took upon him to conduct them to another house, which, at his request, was opened to them; but here, fatigued with their journey, and almost perished with cold, they were obliged to climb into a loft, in which there was scarcely a handful of straw, and neither promises nor threats could produce any better accommodation. One of the pirates, who was much in want of a supper, then took up his arms and went out, swearing a horrible oath that he would either procure something to eat, or would never return. In fact he soon came back with some fowls, a maize loaf, a quantity of flour, some wine, butter, and olives, and began to prepare a supper. He was very severe upon his comrades for their resignation, in making up their minds to pass the night without food in a country inhabited by Greeks, who owe respect and obedience to Mussulmans. The supper, as may be supposed, was excellent; they ate it with avidity, and drank bumpers of wine out of jugs: they afterwards smoaked; for it would be no meal amongst the Turks, if not terminated by this sensuality.

Without taking leave of the codja-bachi, whom in the evening they had severely horse-whipped, they set off before break of day for Catharina, about ten leagues distant. From this town, one may perceive the ships which go to Salonica, and cross the Archipelago. The prisoners were conducted to the aga who commanded in the town, and was a subordinate officer under the pacha of Janina. He was a young man, of a revolting foppery, who seemed absorbed with the ideas of his own greatness: he gave a long detail to the prisoners of the unfortunate affair of Prevesa, at which he asserted he was present. He boasted of having done prodigies on that occasion, and particularly of having cut off the heads of fifteen Frenchmen; as a proof of which, he presented his sabre all stained with blood to M. Beauvais; and while he was looking at it, this fellow appeared perfectly tranquil. This rhodo-

montade, however, was not so warlike as it seemed to be; for we afterwards learned from the Albanians in his suite, that he was not responsible for the death of those who fell by his hand.

The town of Catharina, which he governed with much talent and bravery, contains about two thousand inhabitants, and is situated in the midst of a fertile and well cultivated plain; while the people are more easy in their circumstances than those of the Morea in general. There are several considerable villages near it, the inhabitants of which are well made, warlike, and industrious; and employ themselves in every branch of trade and commerce.

It will be unnecessary to trace any farther the itinerary of these two prisoners, who passed through a country which has been described by several celebrated travellers. Suffice it to say, that they saw many instances of the outrages of the banditti of Romelia, and of the disasters of anarchy: they found the French vice-consul of Rodosto groaning in a hovel, and totally despoiled. In short, after encountering innumerable dangers and incessant fatigue for twenty-two days after they left Patras, they arrived at Constantinople, where they were examined by the drogman of the Porte, and then transferred to the Seven Towers, in which I found them.

CHAP. XII.

ACCOUNT OF THE IMPERIAL CASTLE OF THE SEVEN TOWERS, ITS INTERNAL REGULATIONS, TOPOGRAPHY, &c.—GENERAL MODE OF LIFE AMONGST THE PRISONERS.—VISIT OF THE AGA.—PRINCIPAL DROGMAN OF THE TURKS.—DEATH OF ADJUTANT-GENERAL ROSE.—VISIT OF THE ISTAMBOL EFFENDI.—ATTACK ON THE SEVEN TOWERS BY THE LAZZARONI, OR INHABITANTS OF CHOLCIS.—EVENTS WHICH HAPPENED IN THE OTTOMAN EMPIRE DURING THE FIST YEAR OF OUR DETENTION.—SOME ACCOUNT OF CONSTANTINOPLE.

AFTER the above account of the adventures of Messrs. Beauvais and Gerard, I shall proceed to a description of the castle of the Seven Towers, and its antiquities. This building, which the Turks call Hiedicouler, and the Greeks, Eftacoulades, is mentioned in the history of the Roman empire as early as the sixth century of the Christian era, as a spot which contributed to the defence of Constantinople; the embrasures of some of the towers, and of those which flank the rampart of the town, from the southern angle of the castle to the sea, shew that this place was the principal bulwark of the town on the coast of the Propontis, in the latter periods of the empire.

In 1453, Mahomed II. after an obstinate siege, entered Con-

The Castle of the Seven Towers at Constantinople ?

stantinople, and gained possession of the Seven Towers, the gates of which were opened to him through terror; though the Turks maintain that he sacrificed 12,000 men to gain this important post. But the conqueror, foreseeing that the Greek empire was his own, thought so little of the Seven Towers, that he would not allow the breaches to be repaired.

Since that period this place, which is said to have contained the treasures of the different sultans, has been celebrated by great events; the principal of which is the death of one of the most virtuous descendants of the sultan, Osman II. This unfortunate prince was killed by a janissary, his slave; and every week the Mussulmans solemnly curse, in the barracks of the janissaries, the name of the assassin. I shall briefly describe the misfortunes of this monarch.

Osman II. had marched at thehead of his armies: six times, in a battle against the Polanders, he ordered a charge to be made, and each time the janissaries refused to obey him. From this moment he despised a corps which was only terrible in sedition. In consequence of this reverse of fortune he became melancholy, and devoted his attention to magic, when the appearance of a comet in the year 1618, afflicted both him and the empire: his preceptor, Codja-Omer Effendi, advised him, in order to allay the irritation of the Gods, to undertake a journey to Mecca; but his ministers, as well as all the spahis and janissaries, opposed this pilgrimage; the sultan wavered in his determination, and a dream decided his conduct.

He thought he saw himself covered with his armour, sitting on his throne, and employed in reading the koran, when Mahomet appeared to him, snatched the book from his hand, struck him on the face, and threw him to the ground. New terrors now arose: his perfidious enemies, who wished to overthrow him, again advised him to undertake the pilgrimage, for which he at last gave orders in spite of the remonstrance of his friends. A sudden alarm immediately became general, which produced an insurrection. Mustapha, who was deposed for his weakness, was taken from his prison, and pressed by the populace to resume the throne; while a thousand voices demanded the death of Osman. Far, however, from being intimidated, he quitted the seraglio, and proceeded to the barracks of the janissaries, exclaiming, "let us go to the spot on which kings are made." But here he was overwhelmed with insults, and soon dragged to the Seven Towers, in the way to which a janissary struck him with a stick. At length, on entering the first gate of the castle, the fatal cord was suddenly thrown over his head; but before they could tighten it, he had the presence of mind to slip it with his hand, and knock down the principal executioner; on which his grand vizier seized

him by the most sensible part of his body, when Osman fainted with pain, and was strangled.

Since the death of this monarch, the Seven Towers have been the theatre of the most sanguinary executions, of which each step gives a melancholy proof. On one side is the tomb of a vizier, who, for his services in conquering the isle of Candia, was put to death. On the walls are numerous dull sentences, written and signed by Turks and Greek princes who were murdered at different times; while the towers are filled with chains, ancient arms, tombs, and ruins: the "Well of Blood," frightful dungeons, and damp vaults, in which are many passages from the koran, and other inscriptions, added to the dismal croakings of vultures and ravens, and the beating of the waves, fill up the melancholy picture.

I shall now give some account of the external form, extent, and signs of the antiquity of this castle, which no other traveller has described.

Besides what I have above related, the Seven Towers are particularly known in Europe as the prison in which the Turks shut up the ambassadors and ministers of the powers with whom they are at war. At the time of which I am speaking, the place contained the French legation and a number of officers, amongst whom I was comprised. The persons detained in this prison are distinguished from all other prisoners of war by having a taïm, or boarding table, allowed them by the sultan, as well as by the name of hostages, of which the Turks are accustomed to speak very high; according to them it is a special favour to be the moussafirs or hostages of the sultan; and indeed, though they are closely guarded, their detention may be considered as a favour, when compared with the situation of the other prisoners of war, whom the barbarians condemn to public labours in the Bagne, or prison for slaves.

The Seven Towers are called in the state papers by the title of the Imperial Fortress, and are governed by an aga, who has a guard, with a band of music, under his orders. This appointment is generally an honourable retirement, with a salary of 6000 piastres, equal to about 10,000 French francs, arising from certain lands in the environs of Rodosto. The aga who commanded during my captivity, was called Abdul Hamid; he was a venerable old man, of Tartar origin, who had been employed in the seraglio in the quality of muzzim or sexton. On becoming sixty years of age, and being no longer able to sing in a mosque, or summon the people from a minaret, he was appointed to the place in question. On the whole, he was a brave and virtuous man, and had none of the fanaticism of those who only make an outward show of religion. If the fear of being calumniated by

those who surrounded him, rendered him sometimes severe towards us, we had no right to accuse him of the vexations we experienced. Though possessing the natural avarice of a Turk, he was not insensible to any little attention that was shewn him; and more than once I surprised him familiarly drinking coffee with our scullion, who was a Greek papas from Cerigo. Thus, a difference of condition in life goes for nothing in Turkey, where a porter may become a vizier or general in twenty-four hours; and a Turk who is snre of not being observed, voluntarily treats as his equal a raia, whom he oppresses in public.

This aga had under his orders a kiaya or lieutenant, and a garrison of fifty-four disdarlis, divided iuto ten sections, each commanded by a beluk-bachi or corporal. Without mentioning the names of those illustrious personages, I shall merely say, that the lieutenant of the castle was a designer in a manufactory of oil cloth; and that amongst the corporals were the imaun or curate of the Seven Towers, a waterman, a pipe-maker, and others of equal consequence. As to the soldiers, they were a set of miserable creatures, who received a pay of six aspers * per day, and who nevertheless bore the envy of other men for the place they enjoyed. The aga, who is appointed by the Porte, chuses his lieutenant from the beluk-bachis, and generally fixes on the oldest for promotion; he also appoints the beluk-bachis, who are obliged to give him a security of 100 piastres, which he returns to them in case they resign or are deposed.

The advantage resulting to the Turks who form the garrison of the Seven Towers is, first, a certain degree of respect in their district; and secondly, that they are exempt from actual service, a duty from which no Mussulman can be excused when circumstances require it. The beluk-bachis also have a pay of twelve piastres per day for their board; and the aga gives them two meals in the time of the Ramazan or great fast, which lasts twenty-eight days. They form a sort of council, of which he is the president, and in which they consult on the division of the spoil made from the prisoners in their power. At these meetings they enter into arguments about discipline; and their disputes often run so high, that the commandant, who sits at the corner of a sofa, is obliged to reconcile them by chastising them all with a stick, or expelling them from his presence, after holding a sort of juridical inquest on their conduct.

The castle of the Seven Towers is situated at the eastern extremity of the Propontis or Sea of Marmora, and its form is a tolerably regular pentagon, each angle of which is flanked by a tower. Its largest face, which is to the west, has, besides the

* The asper is equal to nine French deniers.

two towers which close its angles, two others that form the two sides of the ancient triumphal arch of Constantine, which led to the golden gate. The gate which affords entrance to the castle, opens on the east side of the town; and the surface of the whole building is about 5,500 square fathoms; the largest side, which runs from north to south, formerly had four towers, but at present there are only three. The first forms one of the sides of the first gate of Constantinople; it is round and covered with lead; the wall which joins it, with the first marble tower of the arch of Constantine, is sixty feet high: it has a parapet, and contains six pieces of iron ordnance, which command the road of St. Stephen. The first marble tower that is observed on leaving the one just mentioned, is an enormous mass from ninety to a hundred feet high, and has a platform; it is built of polished marble from the base to the top, on the field side, where it forms an angle which runs more than forty feet in the second circumvallation; and the marble is rough on the internal side of this circumvallation. This tower, though much damaged by the shocks of earthquakes, is still in a tolerable state. The frise which forms its finishing, is in a good state; and there may be seen at its northern and southern angles, two Roman eagles, sculptured in a bad style. The wall which runs from its eastern angle to the arch of Constantine, is of an equal height, and retains the frise with which it is finished. There may be seen on it the marks of cannon shot, the breaches made by which are repaired with brick. The eastern face of this tower, which is in the circumference of the Seven Towers, has the aperture of a large gate, but affords on the inside nothing worthy of particular notice.

The triumphal arch of Constantine, which occupies the middle space between the two marble towers, led to the gate made in the wall of the second external circumvallation of the Seven Towers. One can no longer form an idea of the ornaments of that arch, which was upwards of ninety feet high, as they have been pulverized by the artillery; but, on the inside of the first circumvallation, they still present a vast and entire escutcheon, surrounded by a wreath of laurel, with representations of Jupiter's lightning at the bottom, and inclosing the chrysilon. On both sides of this arch there were two lateral doors of a round form, which are now stopped up by masonry; and the arch itself is obstructed by two ranges of dungeons, built by the Turks upon brick vaults. The small lateral aperture to the left, which has been blocked up, has been converted into a powder-magazine; but as it is lower than the surface of the ground, the water drains into it, and renders it a nest of toads and salamanders. From hence to the second marble tower, the rampart exhibits

a continuation of the frise, though partly destroyed by an enormous breach repaired with bricks; and on the inside the wall is covered, as far as the second marble tower, with the kitchen of the prisoners. This tower is in no manner like the first, as it contains nothing but damp and horrible dungeons, in which thousands of prisoners devoted to death have made their lamentations: the principal of these caves is known by the name of the "Dungeon of Blood," and deserves a particular description. The first door which leads to it, is of wood, and opens into a corridor twelve feet long by four wide; at the end of which, is an ascent of two steps, by which you reach another door of wrought iron, that opens into a semi-circular gallery, which is likewise terminated by a wrought-iron door. At length, ten feet farther you arrive at a door composed of enormous beams, which opens into the dungeon, and into which I think no one can enter without being seized with an involuntary shuddering. Into this place of misery, the light of heaven never penetrates, nor was the voice of a friend ever heard in it, to console the victim whom despotism had condemned to death.

The sombre glare of flambeaux cast a deadly light round this dungeon, so much was the air deprived of its vivifying particles; by its reflections, however, we were able to read a few inscriptions, that had been cut on the humid marble; but the eye could not reach to the roof of this noisome vault, which was buried in darkness. In the middle of this sarcophagus is a well on a level with the ground, which is half-closed by two flag-stones that have been conveyed to its mouth: the Turks give it the name of the "*Well of Blood,*" because they used to throw into it the heads of those who were decapitated in the dungeon, from which circumstance it acquired its name. Thus are buried in oblivion the names of many of the greatest men in the empire, whom a mere look of the sultan can cause to be destroyed at his pleasure.

In the tower which contains the Cavern of Blood, there is a flight of steps leading to several other cells, the height of which being greater than that of the ramparts, admits of the prisoners seeing Constantinople through narrow loop holes. Here the persons detained as hostages were formerly shut up; but they are now allowed to hire a lodging, as I shall speedily explain. The same flight of stairs leads to the platform of this tower, and to the triumphal arch, as well as to the second tower; but the entrance to the latter is closed at top by a portcullis, covered with shrubs and ruins, which proves that this spot has been unfrequented for many years.

From the marble tower just mentioned to the southern angle of the castle, the rampart affords nothing remarkable; nor does it contain any artillery. The tower which flanked this angle has

fallen to ruins, and its foundation forms in the second external circumvallation a sort of cistern, or rather inclosure, in which trees have sprung up. The whole of the rampart to the south is without artillery.

The third angle of the pentagon, or the southern angle, is defended by a round tower formed of two parts; the first is seventy feet high, and is pierced with embrasures, that make a gallery round another tower, which seems to rise from the midst of the former. The whole of the roof rests upon the embrasures of the inner tower; and the height of this singular building is altogether at least one hundred and twenty feet. In the space which separates it from another tower, which flanks the eastern angle, the rampart, which is lower than that of the south and west, is furnished with four pieces of cannon, which command the town side, and a part of the sea-shore. The tower of the eastern angle only differs from that just mentioned in its form, which is a kind of dodecagon. Near this is the gate by which you enter the castle; it is made in a small square tower, and in this the prisoners are occasionally kept in irons. It contains nothing remarkable, except its doors, which were formerly of wood, but which are now made of iron, in consequence of a prisoner having effected his escape by burning them down.

From this gate to the last tower that remains to be mentioned, the rampart contains ten pieces of cannon, which command the town. This last tower has fallen to decay, and will soon be entirely in ruins; for the Turks do not know how to repair an old building, as they daily see large fragments of the interior walls fall down, without paying the least attention to the circumstance.

From this description of the ramparts and fortifications, I shall proceed to give an account of the inside of the castle. The gate by which you enter, is painted red, coated with bars of iron, and crowned by a portcullis, which is let down in cases of danger. To the right of this gate, at the spot where the sultan Osman was strangled, is an armoury filled with old shields, chains, and ancient arms; and to the left is a small cabin, which is the station of the kiaya. To reach the second circumvallation, you pass along a paved causeway, and near a small mosque: this space is filled with about forty houses and gardens, some heaps of stones, and several lines of trees, which have grown spontaneously on the ruins. This spot formerly contained some elegant houses; but they were destroyed by an accidental fire about twenty years ago; since which, the Turks have not rebuilt them.

The second space contains the house of the aga, and that of the prisoners who are kept as hostages: it is closed by a length of wall about eighteen feet high, and is entered by a large red gate: to the left is the guard-house of the soldiers, which is a

sort of chamber furnished with a miserable sofa, and not capable of containing more than ten men. No military attributes or arms are to be seen in it, nor any thing but about a dozen sopes or sticks, with which only the guards are armed. Opposite to the end of this pavillion is a wing of a building, which runs about six fathoms from the arch of Constantine: this is the residence of the aga, of which we occupied a part.

The Porte, in its firmans, sentences its state prisoners to confinement in the dungeons, but leaves the aga the privilege of letting out to them a part of his own residence. The division which we occupied, consisted of a ground floor, which we did not use, and of a first and second floor. The pavillion that joined to ours was inhabited by the commandant and his women; there were behind it a small garden, and the opening that led to the first marble tower. With respect to this tower, I ought to state, that our chargé d'affaires having, towards the close of our captivity, hired the pavillion of the aga, for himself and his wife, I had an opportunity of seeing the inside of the tower: notwithstanding its darkness, I could distinguish a wooden coffin; and my curiosity tempting me to take off the lid, on which was sculptured an Egyptian figure with very long ears, I perceived a mummy broken in three pieces, and the head of which I contrived to carry off. I afterwards found, by consulting the Turkish annals, some passages of which M. Ruffin translated for me, that it was a present from the king of France to Charles XII. king of Sweden, when he retired to Bender about ninety-four years ago. The mummy was conveyed from Egypt, but was stopped by the Janissaries who guarded the gate of Adrianople. The caimacan immediately put his seal upon it, and it was deposited in the castle of the Seven Towers, as the relics of a saint. I never heard, what lady Montague has asserted, that the Turks consider it as a palladium, on which depends the preservation of the empire; but this is one of the many pleasant fictions in her work. According to her hypothesis, I have broken the charm, and accelerated the downfall of a great empire.

A small paved street which leads from the gate of the second inclosure to the triumphal arch, separates the house of the aga from the garden, which on this side is bounded by palisades; this garden is partly of a square form, and one of its sides, which is parallel to the second marble tower, is ten fathoms four feet long, by three fathoms wide, while the other which is parallel to the house of the aga, is ten fathoms long, by an equal width. In the first part of it, is the cemetry of the martyrs, which occupies a square surface of two fathoms; it contains the tombs of the Turkish chiefs who fell in the assault on the Seven Towers. They still keep the fosses around the stones,

which are of a gigantic size, in order that they may excite a higher opinion of their valiant ancestors. This spot is surrounded by a small wall about two feet high; and every night a lantern is lighted in it, which the meuzzin is obliged to keep burning. The inside of this garden was well planted by the Moscovites, who formed it into landscapes, and built in it two keosks or pavillions; but as every thing goes to ruin in the hands of the Turks, we found nothing but the remains of these embellishments. Our situation was too irksome, on account of a restriction of implements, to allow us to make similar improvements. We therefore contented ourselves with forming grass plats; and one of our comrades engraved on a marble slab in the second tower, the following inscription:

"*To the memory of the French who expired in the chains of the Ottomans,* 1801.

The interior of the Seven Towers affords nothingworthy of observation. I know not why the authors of the Encyclopedie say, that there may be seen in one of the courts the mortar employed for pounding the oulemas; for most of the Turks told me that it was in the seraglio; but the most reasonable amongst them were of opinion, that this instrument was only an ideal object of terror, and that it has not existed for several centuries. In fact, there is nothing in those courts, but heaps of enormous marble balls for loading pieces of a much larger calibre than the artillery of the ramparts; hence I know not by what fatality preceding travellers have been induced to relate in their publications so much of the marvellous.

The Seven Towers are inhabited within the first circumvallation by some poor Turks, who live in the houses with their families: they belong to the guard of the castle; and to make out a subsistence, they are obliged to exercise several professions. The imaun of the little mosque which it contains, lives there; but his jurisdiction extends to the environs, where he performs the funereal service, and other duties of his religion, from which he derives some emolument. The person who filled this office at the time of our residence, bought it for 150 piastres of one of the soldiers, who preferred the condition of a labouring bricklayer to that of imaun, the former profession having been transmitted from father to son, ever since the capture of Constantinople. The imaun who succeeded him, was besides, a belouk-bachi, or corporal of one of the sections of the garrison, and took his turn in mounting guard over us; he read his language tolerably well, and knew the koran by heart without understanding a word of Arabic, on which account he bore the surname of Hafiz, which is given to all who know the holy book by heart; and notwithstanding this qualification he did not possess two ideas.

I shall now give a description of the external circumvallation, which will be found more interesting.

On going out from the triumphal arch of Constantine, you formerly passed under the golden gate, which is now blocked up; but this outlet from the Seven Towers now only leads to the second circumvallation, or external inclosure of the fortifications, which is formed by the space comprised between the first and second rampart: the soil is mostly occupied by a half-cultivated garden. About thirty paces from the triumphal arch, are four cypresses and some sycamores formed in groupes, which present a picturesque appearance, when observed from the village of St. Stephen.

The Turks have filled up the golden gate with solid brick-work, with a view to make it into a cistern; and the commandant has built two pavillions amongst the mass of ruins which still remains there. A fountain has also been formed which empties itself into a square reservoir in a garden before one of those pavillions, and here they repair to smoke. This is also the chief place of repose for the aga, whose perspective is limited by the marble towers.

The sides of the triumphal arch contain a number of Greek inscriptions, written with a red colour, which express the name and glory of God; they are cut on different parts of the marble, and, as well as some Greek crosses, appear to have been the work of some pious soldier while on guard.

Opposite to the first marble tower, on a half moon of the rampart of the second external space, a keosk or belvidere has been built, in which every week they permitted us, for a small remuneration, to enter, and respire the fresh air. The ascent to it is by six small steps: it is divided into two apartments; and that which we were allowed to enter, contained nine windows, and was furnished with a sofa. From this building, the view extends over an infinity of cemetries and gardens, and towards the fertile fields of Thrace; while to the left we could see a village containing a number of manufactories of candles, catgut, &c. Beyond this we could even distinguish the distant isles of Marmara. In the wall of the second rampart, on the outside, are the remains of the golden gate, and there may be seen two columns of white marble, the shaft of which is of a single piece, and from its diameter, gives reason to suppose that they are from thirty to thirty-five feet high; they are, as well as their capitals, in a perfect state of preservation. There are twelve other columns that sustain the entablatures, which formerly contained bas-reliefs; but there do not appear to be any inscriptions.

In this same space appears a melancholy subject for meditation; it is the tomb of the grand vizier who conquered Candia,

with those of his son and wife. Covered with glory, and ennobled for his services, envy drew upon him the disgrace of his sovereign. He was precipitated from the summit of grandeur, and thrown into the Cavern of Blood, where he was strangled. His son and wife obtained permission to unite their ashes with his: their tombs are carefully preserved, and the Turks have even decorated them with a gilt rail-work, which serves for the support of high jessamins and other odoriferous plants. A flaming sword and a simple inscription, keep alive the remembrance of the services of the father, the virtues of the wife, and the premature end of a son of extraordinary promise.

By the aid of chance, time, and bribery, we were enabled to examine the space comprised between the first and second rampart, which continues to extend to the sea-shore, and to which we entered by a door in the wall which cut the space transversely: this space we called the great garden. As soon as we entered, we came to the excavation of the base of one of the towers, which, I have already observed, has fallen down. To the right was the wall, perforated with embrasures, together with bastions; and on the left was the rampart of the city, sixty feet high. This rampart is flanked by seven large, though mean towers, all of an ancient form, and built antecedent to the use of cannon. The embrasures of the towers are black; and the Greeks assured me that this was caused by the Grecian fire which was thrown amongst the barbarian armies. In the interval between the first and second of these towers, is a small column of white marble, indicating the tomb of a tchor-bachi, or colonel of janissaries, who fell at the taking of Constantinople: the Turks revere him like a saint, and chance has placed round his tomb a high laurel, a walnut, a pomegranate, and a fig-tree, which form a kind of arch; indeed it seems as if nature wished to distinguish this resting place of a warrior by the beauty of its vegetation.

The fourth tower is of a square form, and has suffered much by earthquakes; it bears the following inscription, which I give just as it exists, though Procopius has quoted it in a manner which implies a different sense; even Spon and Tournefort have given it in a different manner from me; but though their quotation have the same meaning, neither of these travellers had an opportunity of copying it on the spot, which I had, in consequence of my captivity. It is

ΠΑCΙ·ΡΩΜΑΙΩΙC ΜΕΓΑΛΕΠCΗΟΕ Ο ΘΩΜΑΝΟC ΝΕΟΝ Ο ΠΑ ΙΜΕΓΙC
ΤΟC ΤΟΝ ΔΕ ΠΡΓΟΝ ΕΚ ΒΑΘΡΟΝ.

which signifies "the great, the most great Roman has built for the Greeks, a temple and a tower from the foundation."

The fifth tower is split from the battlements to the foundation. I passed between the cleft in the wall, and found that it led to the neighbouring gardens: this would have been a good place to escape from, if we could have hoped to find an asylum; but a Frenchman had no friend at Byzantium, where every one was set against him.

The base of the seventh tower stands in the sea; it contains nothing inside, but on its finishing is the following inscription:

ΠΥΡΓΟΣ ΒΑΣΙΛΕΩΝ
ΚΑΙ ΚΟΝΣΤΑΝΤΙΝΟΠΟΛΙΤΑΝΩΝ

which is, "The tower of the kings, and of the Constantinopolitans." A monogramic cross terminates this legend.

The air of the Seven Towers is in general unwholesome, and may give rise to the scurvy; indeed the north wind only can render the city wholesome: for when the south wind blows, it conveys fogs and stenches from the manufactories and neighbouring slaughter-houses, which would be fatal if this temperature were of long duration. To these inconveniences may be added, that of the insects of hot countries, and a number of yellowish scorpions, which crept even into our beds. The apartments which we occupied, and particularly those on the first story, were constantly damp, and swarmed with reptiles, while in winter they were extremely cold: nevertheless, Providence supported us in this difficult crisis, and our gaiety was scarcely ever diminished, as we lived in constant hope of a better fate. But to give a more complete idea of our situation, I shall briefly relate our manner of living in this prison.

I have said that each of us took to useful occupations; we even had some good books, through the interest of M. Suzzo, the drogman of the Porte; and we contrived means of corresponding with our unfortunate fellow citizens who were confined in the Bagne. We adopted various means to prevent a discovery of this secret correspondence. Sometimes we made use of the minister of the drogman, who took our letters according to their addresses, without having any doubt as to what they contained, he having read, or pretended to read them from beginning to end; but as this method might be discovered, our industry suggested several others, which would be more safe. In order to obtain news-papers, &c. we procured a little trunk, which took entirely to pieces, and contained a number of secret drawers, which none could find out unless acquainted with its principle. We afterwards gradually extended our correspondence, and some of us even transmitted dispatches to the extremities of Asia Minor, whither several Frenchmen had been transported. But if our days passed

away amidst various plans of instruction and amusement, we had our periods of affliction, one of which was the death of a companion of our captivity.

I have already observed, that the adjutant-general Rose was attacked by a disease which led him to the tomb: in fact, in November, 1799, he finished his career. After his death, M. Ruffin in vain addressed the Porte, praying that this officer might be allowed an honourable interment; his corpse, however, was left amongst us: and the Christian churches were not even satisfied with imitating the Turks. The clergyman of St. Matthias not only refused to perform the funereal service, but even to allow a bier to carry the corpse, asserting that he would sooner suffer death, than interfere in the burial of a Frenchman. At length, after we had despaired of obtaining a tomb for our comrade, a decree was transmitted from the caimacan to the aga of the Seven Towers; its substance was a permission to inter the body of a *Caffre*, who had died in the imperial castle of the Seven Towers. One of the clerks of the drogman came at the same time with four Armenian porters, who carried off the body, and buried it in a neighbouring field, by the road leading to St. Stephen's. Thus so much were the bonds of social intercourse dissolved, that not a Christian minister could be found liberal enough to pay the last duties to a member of that benevolent religion, which only commands charity.

A short time after this event, the istambol-effendi, who is the lieutenant-general of the police of Constantinople, visited the aga of the Seven Towers. This was a great honour conferred upon so low an officer as a disdar; and our commandant therefore received him in his best manner, being at the head of his guards, who were under arms; that is, with their sticks in their hands. After being conducted to the keosk, where he was presented with a pipe and coffee, and paid the customary compliments, the istambol-effendi ordered a dozen piastres to be distributed to the soldiers of the Seven Towers, and then took his leave. Every Turk is avaricious, and the istambol was a Turkish minister. On his way home, he stopped at the shop of a poor grocer, where, pretending to find short weights, he had him nailed by the ear to the door of his shop, and fined him fifty piastres, with which he indemnified himself for his present to the soldiers.

A catastrophe of a serious nature, occurred soon after the visit of the lieutenant of police. A laze, or inhabitant of Colchis, was imprisoned in the Seven Towers by order of the bostangi-bachi, for the crime of assassination, which is considered as a trifling sin by the people in this country. His comrades, who were on board two vessels at anchor under the Seven Towers,

learned that their companion was to be strangled the next night, and resolved to save him. They in consequence landed, and repaired to the castle. The aga in vain endeavoured to treat with them; they paid no attention to his threats of firing upon them with the artillery. In short, they forced the gates: the guard was beaten, and the rebels entered the castle, when some one cried out that there were French infidels confined in it: instead, however, of falling upon us, they thought only of their companion, whom they found and carried off; but scarcely were they outside the gates, before they announced their victory by a general discharge of their fire-arms. They afterwards returned on board, and immediately sailed for Syria.

The aga, who thought his character compromised by this affair, went the next day to the caimacan, and informed him of what had happened; but that officer only laughed at the circumstance, and said that the fellows had acted right. It is thus that, in Turkey, success renders legitimate, actions most contrary to order; while in affairs of greater importance the Porte itself concludes by taking a rebel into its service, against whom it had fought and failed.

After this accident, the aga and his guard never failed to barricade themselves on the slightest report of any seditious movement: they then strengthened the gates by placing against them large beams; and though the commandant was responsible for our persons, he trembled much more for his piastres, of which, if he were to be robbed, his superiors would only laugh at him, as they did on the elopement of the laze. Nevertheless he shewed a slight degree of courage on a critical occasion, which happened some months afterwards. The Haiducks, or banditti of Romelia, descended from the mountains of Macedonia and Thrace in great numbers; their army increased daily, and at length amounted to sixty thousand men. Each little division which the Turks sent against them went over to their ranks, because, in the first place, resistance to so great a force would have been useless; and in the next, there was more profit to be derived as a Haiduck than as a soldier of the sultan.

The Porte justly alarmed, came to the resolution of sending a strong army against the vagabonds, whose object was nothing but plunder. According to the custom, which consists in sending European soldiers if the theatre of war be in Asia, and if in Europe ordering troops from Asia, the legions of Georgia were sent against the banditti: they were commanded by Betal-Pacha; and the greatest success was expected from his operations.

The pacha of Nicomedia was to join the chief of the Georgians with a considerable body of troops; and as he had landed in Europe to the east of Constantinople, he wanted to lodge in

the castle of the Seven Towers, but the aga refused to let him, under the pretence that he had mussafirs or hostages in his possession. At length the affair became serious, when the Porte interfered, and prevailed upon the pacha to fix himself outside the walls of the city.

To follow the events of this memorable year I must add, that the pacha of Nicomedia having taken the field before forming a junction with Betal-Pacha, was attacked and completely defeated by the rebels, who took his artillery and baggage; on which his troops abandoned him, and went over to the enemy. Attributing, however, his want of success to fate, he thought he might shew himself at Constantinople. His first reception by the vizier was of a consolatory nature; he covered him with a fine pelisse, called him by the title of brother, and invited him to prostrate himself before the sultan. The pacha of Nicomedia, transported with joy, took his advice, and followed him to court. They had already passed the first yard, and were entering the second gate, when two executioners, concealed for the purpose, rushed upon him, strangled him, and cut off his head, which was stuck upon the very door he had a minute previously entered full of joy and expectations. The vizier fell at the feet of his master, and was loaded with praises for ensnaring a pacha whom the sultan wished to get rid of.

In this year also a treaty was concluded, which gave a sort of political existence to the Republic of the Seven Islands, by placing them under the protection of the Ottoman Porte.

I shall now give a brief account of modern Constantinople. This city, which, if it were inhabited by a civilized people, would be the glory of the world, is so well known as not to require any details on its topography, or the luxury of its perspective. Many travellers have spoken of its monuments, and the manners of its inhabitants; but I believe no one has described the general appearance of the town itself.

At first the mind of the observer is astonished at the beauty of Constantinople, and the magnificence of its ports; but other sentiments arise on penetrating within its walls. Fatigued by the inequality of the soil of its amphitheatres, which look so finely in perspective, he finds only narrow and unpaved streets filled with dust or mud; and every where closed gates meet his eye, while a wonderful silence prevails, which is not interrupted by the voice of the people or their pursuits of industry. In the parts devoted to commerce one can, on the contrary, scarcely breathe. Here the multitude meet and jostle each other, but without any of that noise which is inseparable from the markets of our own country, and other places of assembly in Europe. If the traveller enter the bezestins, his eye is struck by an immense

quantity of rich merchandize spread without order: here, however, the usual carelessness of the Turks seems to be abandoned; for they have taken precautions against fire: high walls, iron gates, and solid vaults have transformed public warehouses into little towns; but these places are greatly inconvenient at the time of a plague.

The Turk, who here displays for sale the precious shawls of India, arms, jewels, and the finest diamonds, does not appear as if in an obscure shop; he does not seem anxious, or as if caring, to sell his goods: incapable of overcharging, he takes away, without saying a word, the merchandize for which any one offers him a price beneath its value, and he seems to sit behind his counter rather to oblige than to enrich himself, while he may often be seen to quit his shop without leaving any one in care of it. In this bezestin, where every thing excites curiosity, there may be seen, by the side of the phlegmatic Turk, the industrious and active Greek, the deep and reflecting Armenian, and the avaricious Jew, who exert their respective talents and ingenuity. But in the time when the plague afflicts this vast city, every one should avoid those receptacles of commerce: for there the pestilence not only exerts its greatest ravages, but it may be said to issue thence, when the weather favours its developement; because the miasma remains in the pelisses and furs of persons who have died of the epidemy, and which the dealers here heap together without thinking of the consequences.

If from those places we visit another mart, where man does not blush to sell the handsomest and most interesting of the female sex, a singular spectacle affords subjects for meditation. Let the reader conceive the idea of a large square building surrounded by porticos, or rather of a range of stabling with a yard in the middle, and he will thus be acquainted with the plan of the woman-market of Constantinople. Beneath the porticos which lead to the apartments of the slaves, runs a bench along the wall, and here in rainy weather they are exposed for sale.

The day on which I visited this place being very fine, I saw the slaves in the middle of the yard, sitting cross-legged upon mats, in parties of fifteen together: the clothing of white cloth which covered them, bespoke their miserable condition; but they were far from being affected by it, as they laughed, chattered, and made so much noise that one could scarcely hear one's self speak. Some of them who were sitting under the portico to avoid the rays of the sun, were particularly cheerful, and amused themselves with singing. In general I did not consider them as handsome; and though they were between three and four hundred in number, I did not observe one who could merit the high reputation which the Georgian and Circassian women have obtained: they were

mostly fat women, of a pale complexion; and I distinguished some who had blue eyes and light hair. The Turks who came to cheapen them, roamed about from group to group, made them open their mouths, inspected their hands, and examined them as we do animals. I was inclined to follow them, and was already in the middle of the court, when one of the guardians, with a poignard in his hand, came up, and swearing at me for an infidel, ordered me to get out: to such an attack there was no reply; and I obeyed. I afterwards learnt that no person could enter this market without a special firman from the Porte; but my imprudence was of use to me on many subsequent occasions.

From this bazar the traveller naturally proceeds to the church of St. Sophie, to pay the tribute of admiration which every stranger owes to a monument that has been so well described by every traveller, as to leave nothing new to be said of it. On paying an imaun you are admitted without difficulty to the galleries of St. Sophie, and may contemplate with leisure that stately edifice, whose greatest merit is the beautiful marble of which it is composed. The Greeks, however, speak of it with a sort of admiration, which proves that they consider it far superior to either of the seven wonders of the world; and they have transmitted in a common song an account of the riches which it formerly contained. The poet, who was doubtless some good priest that lived about the time of the capture of Constantinople by Mahomet II., has informed us that St. Sophie had eighteen steeples, and fifteen bells to call the faithful to devotion; and that the duty was performed by fifty-two head priests, or archbishops, three hundred and two priests, twenty-four deacons, fifty chaunters, and forty-two confessors. He afterwards enters into a detail of the fine candelabras, censors, and gold crosses, which are kept secure; but he does not speak of the luxurious decorations or the beauty of the architecture, the remains of which are still worthy of admiration. He might also have specified the great revenues of this church, which are derived from twelve hundred shops that were given on its foundation by Constantine and Anastacius, and which now form the income of the imauns.

After visiting the mosque of St. Sophie, the traveller will see with pleasure those of Sultan Achmet and the Sulimania, monuments of which the most minute descriptions have been given, and which have been dispersed throughout Europe by the efforts of the pencil.

CHAP. XIII.

ACCOUNT OF CONSTANTINOPLE CONTINUED.—COFFEE-HOUSES.—TERIAKIS, OR TAKERS OF OPIUM.—ANECDOTE OF A TURK WHO DAILY SWALLOWED CORROSIVE SUBLIMATE.—KEBADGIS OR ROASTERS.—COSTUME.—RECREATIONS OF THE TURKS.--DANCERS.--PRIVILEGED DRUNKARDS.—MIDNIGHT GUNS.—FIRES.

TO continue the same subject would be to fatigue the reader; I shall therefore break the thread of my narrative in order to recapitulate the principal dishes in use at Constantinople, which, considered in a dietetic view, must possess no small interest. I shall begin with the regimen of a Mussulman's kitchen.

In the house of every Turk in easy circumstances there are three separate tables, namely, that of the master of the family, who in general takes his meals alone; the table of the children, who, out of respect to their father, never eat with him; and that of the mother, who lives secluded in her apartment. In the harems, in which there are several women, each has her particular cover.

The Turk divides his food into two meals, and the rich man, who lives in luxury, has, besides, a slight luncheon. As they are all accustomed to rise at break of day, the rich Turk carelessly throwing himself upon a sopha, after a short prayer, claps his hands as a signal for the slave to bring him his pipe. Nothing can exceed the delight which he receives from smoking; he burns aloes with the tobacco, and thus sits absorbed in a profound reverie; he is at length disturbed by being presented with a slight infusion of Mocha coffee; in which the grounds remain suspended*, and he drinks it gently from the edge of the cup; his crossed legs on which he sits are almost useless, and he is obliged to be lifted up by two domestics. His abundant clothes, the cushion on which he sits, the voluptuousness of the harem, and other excesses, completely enervate his frame.

The morning of the opulent man is always passed in the way here described, or in mechanically rolling between his hands the tchespi, a sort of chaplet which the Mussulmans play with for pastime. Towards noon they bring his dinner, and on this occasion the greatest simplicity prevails: the table contains neither cloth, forks, plates, or knives; a salt-cellar, some wooden, shell,

* It will be a novelty to many of our readers, to learn that the Turkish method of making coffee has lately been introduced into the metropolis. It is effected by digestion, which supersedes the necessity of boiling, in a machine which contains a muslin bag, filled with coffee, through which the water is poured into the pot, and the grounds remain suspended. ED.

or copper spoons, and a large dish, which is handed round to the guests, form the whole of the apparatus; and instead of a cloth being laid upon the table, the latter is placed upon cloth. The bread is distributed cut into mouthfuls, and the dish is garnished with five or six parcels of sallad, gerkins, celery, and other pickles. Afterwards the sauces and ragouts are brought, which will be subsequently described, and the meal concludes with the pilau, which has been already mentioned. On no occasion do they ever make use of desserts: the fruits of the different seasons supply the place of bye-dishes; and each person eats of them as much as he pleases during dinner. A quarter of an hour is sufficient for the whole ceremony; and the indolent Turk seems to consider it a labour to supply the wants of nature.

The drinks, which, however, they do not use till they have finished their meals, are water and sherbet, which are handed round in a crystal glass that serves all the guests: wine, which is apparently proscribed, is only drunk in the taverns. The Turkish history mentions several sultans who have given public examples of this violation of the Koran; but since the several edicts of Murad IV. his successors have endeavoured to save appearances. It is only the dervises, monks, soldiers, sailors, and the lower order who bear the scandal of drunkenness.

In the the afternoon the rich Turk passes his time in an airy kcosk. Those who reside on the banks of the Bosphorus, delight in looking towards the agreeable scites of Asia, where the remains of their fathers are interred, it being customary for the families of the opulent Turks of Constantinople to be buried in Asia; they therefore contemplate that country as the one which is to be an asylum for the Mussulmans when, according to an old prophecy, *a nation of fair men shall have driven them from Europe!!* A Turk in the situation just alluded to, becomes intoxicated with the vapours of the pipe, and refreshes himself with sherbet perfumed with musk, which the slaves pour out for him. Being distanced from all society, he orders his women to be sent for, and without in the least discomposing his gravity, he commands them to dance before him.

The supper, which is served upon the tables at sunset, is composed with more attention than the dinner; but it is dispatched with equal celerity: the pipe terminates the day, whose monotonous round admits of no variety, nor of any of those accessary amusements which constitute the pleasure of life.

The people of the east are far from enjoying a pleasant existence; their aliments are gross, and in general unwholesome. In summer they almost renounce the use of bread, and feed upon scarcely any thing but gourds, melons, and other aqueous fruits. This season also constantly produces epidemic diseases of the

most terrible kind; it is then that the plague extends its ravages on bodies weakened by abundant perspiration, and which are not restored by proper nutriment. This remark, simple as it may appear, will shew the cause of the return of the epidemic fever, which superficial observers represent, as continually exerting its ravages in Constantinople. It is a fact, that in a year when fruit is abundant and corn is scarce, the climate is fatal to the people, as the hot and moist temperature favours the developement of pestilential effluvia.

Coffee is not to be classed amongst the privations which these people experience: this drink is, like tobacco, in general use; the Turks smoke to excess, and the custom, though it was not known in the east till the year 1605, is now a want even of infancy. Such of the women as are not addicted to smoking, amuse themselves with chewing mastich-root from Chio, which imparts to the breath a smell like that of violets; but the considerable excretion of saliva which the mastication excites, is detrimental to the digestive functions.

Such is a summary of the manner of living amongst the Orientals, whose sobriety affords a striking contrast to the sumptuous repasts of the energetic people of the north. The table of an European, for instance, who resides at Constantinople, is totally different from that of a Turk: the Frank will have at his meals the red wine of Tenedos and those of Asia, and he can vary, according to the season, the rare and delicious fruits that abound in the markets.

The principal species of game which come amongst their animal food, are partridges, pheasants and hares, which are found in the forests of Belgrade; with the woodcocks, wild boar, and rabbits from the isles of the Princes. In the autumn the markets are filled with quails and all species of poultry, alive; but the Turks, instead of taking the trouble to fatten them, merely blow them, and swell the cellular membrane, which makes them appear fat, and thus the buyer is imposed on. The Thracian ox begins to come into general use; and the sheep of Caramania, with a triangular tail, affords a faintish kind of mutton; but the herds which graze on the hills of Macedonia beyond Thessaly, yield a succulent and much-admired nutriment. Fish is likewise abundant; but the Turks prefer the salted carp of the Don, which the Russians sell them in a prepared state. Shell-fish are likewise obtained in profusion; the Franks and Greeks, however, are the only persons who eat them, as the Turks, eject all those species from their culinary system. These wretched people are also unacquainted with the art of the dairy; and though they might make excellent cheese, yet it always has an acrid flavour. It is true that the wants of life are not so great with an inhabitant of the east, who

is naturally abstemious, as with a person from the north, which is proved from a view of the city, in which you only find a few biscuit-bakers, while the cooks are simple kebadgis, or roasters. These are unacquainted with the art of roasting mutton by the spit, but do it by means of an economical oven, which dresses slices in a few minutes. Travellers nevertheless conceive meat so dressed to be the most delicious in the country; and they are right.

A few of the dervises, and other indolent men who abhor activity or labour, seem to measure their appetite by the property they possess; and hence they may be seen passing half a day together over a cup of coffee, and a few pipes of tobacco. The coffee-houses are, in consequence, the resort of lazy people, who smoke, talk about politics, and relate stories, while some of the coffee-house-keepers, in order to draw custom, adopt the profession of barbers, and shave the head and beard.

There are other men who live even cheaper than those just mentioned: being strangers to the luxury of the table, a pill of opium satisfies their hunger, makes them drunk, and throws them into the most pleasing extacy. These men are more decried than real drunkards.

The dervises, oulimas, and lazy fellows in general, are those who make most use of opium: they begin by using half a grain of that substance, and continue to increase the dose till they find it does not produce the desired effect. They take care not to drink water after it, which would give them the most violent colic: but the man who at the age of twenty takes to opium, seldom attains an age beyond thirty or thirty-six years. In the course of a few years the dose is increased to upwards of a drachm, or sixty grains. At this time a pallid countenance and extreme leanness announce a state of cachexia, which is only the prelude to a general marasmus, that can only be compared to itself. The infatuation is so great, that the certainty of death and all the infirmities which lead to it, is incapable of correcting a theriaki, or person addicted to the use of opium; he coldly answers any one who apprizes him of his danger, that *his happiness is incomparable when he has absorbed his pill of opium.* If he be asked to define this supernatural felicity, he only says, that it is impossible to describe it, as it is a pleasure not to be explained. These miserable beings, however, towards the close of their life, or rather of that state of stupefaction into which they are plunged, experience the most severe pains, and a continual hunger; they are tormented by a desperate satyriasis, without the capability of satisfying their desires; in short, they experience pains, which even their delicious paregoric cannot assuage; and having become hideous, deformed by numerous pe-

riostoses, deprived of their teeth, their eyes sunk into their head, and afflicted with an incessant trembling, they cease to exist a long time before their life is at an end.

Such are the effects of opium amongst those unfortunate people, who may be seen collected together daily in one quarter of Constantinople: it would be curious to ascertain the internal state of men who have died of this excess; and the cadaveric autopsia would doubtless disclose some important circumstances. I fear, however, that, in this respect, curiosity cannot be satisfied; for the ideas of the Mussulmans are very different from our own. Woe be to that man who might be surprised stealing a corpse! I really think that, on such an occasion, the whole city would rise, as the Turks would consider it a greater catastrophe than the loss of a province.

There might, however, be mentioned amongst the theriakis a phenomenon of longevity, which forms an exception to the common rule, and which I should be cautious of relating if the fact were not attested by the most reputable persons who are still alive, and some of whom are even now at Paris. I allude to a theriaki, who as late as the year 1800, was known throughout Constantinople by the name of *Suleyman Yeyen*, or *Suleyman, the taker of the corrosive Sublimate*. At the time when I resided in that city, this man was stated to be nearly a hundred years old: he had seen the reigns of sultans Achmet III. who ascended the throne in 1703, Osman, Mahmoud, Mustapha III. Abdul Hamid, and Selim III. In his youth he accustomed himself to take opium, and though he progressively augmented the doses, he could not obtain the pleasure he wished for, which induced him to adopt the use of sublimate, the effects of which he had heard boasted of. This old man had therefore taken it daily for upwards of thirty years, and in 1797, his daily dose exceeded a drachm or sixty grains! I was told that at this period he went into the shop of a Turkish Jew, and asked for a drachm of sublimate, which he diluted in a glass of water, and swallowed in an instant. The apothecary being horribly alarmed lest he should be accused of poisoning the Turk, shut up his shop, and became greatly afflicted at what had taken place; but his surprise may be conceived when the next day the Turk came, and asked for a similar dose of sublimate!!! I intended to find out this man when I regained my liberty; but a variety of important circumstances prevented me from ascertaining a fact, of which, however, I can have no doubt, when it is asserted by every body, and particularly as I have been many times assured of it by Messrs. Ruffin and Dantan.

I shall add another remark which I have no where met with, and which relates to the thickness of the heads of the people of

Constantinople: though a fact, it was mentioned to me in a way of ridicule by M. Ruffin. I mean the hardness of the skull independent of the turban, which varies according to the profession or religion. If a man be pursued by the guard, he is stopped by their adroitly throwing a stick at him, which stops between his legs and causes him to fall; and the janissaries on coming up with him never fail to strike him violently on the head with their sope or stick. After stunning him by this means, they pass their sticks through his waistband, and thus carry him to prison on their shoulders, where without any care or assistance they leave him to recover, and he generally gets well in two or three days. This remark confirms an observation that has often been made relative to the rapid cure of wounds on the head in southern climates.

I shall now return to my view of Constantinople.—An European who has not seen that city, cannot form any idea of a place where the grave and serious people have neither walks, shews, dances, nor any of those amusements which give variety and pleasure to existence, excepting the fêtes of the Bairam, at which the Mussulmans suspend their labour, and take the pleasure of sitting on some elevated spots to smoke and enjoy an agreeable landscape. It cannot be said that they have any shews or dramatic spectacles: for we ought not to give that name to the indecent scenes of the puppet-shew kind, which those men, so jealous of their wives, cause to be represented in their families. "The hero of the piece," said M. Sevin, whose words I quote, "is an infamous wretch whom they call *Caragueuse*, and who appears on the stage with all the attributes of the famous god of Lampsacus. In the first act he gets married, and consummates the ceremony in the presence of the honest assembly: in the second act his wife lies in, and the child immediately begins a very filthy dialogue with its father. In the third act Caragueuse assumes the habit of a dervise, and immediately after taking the sacred oath, comes a terrible dragon, which swallows him up and all his company; but the monster not finding them very digestible, vomits up the monks one after the other. They then sweep the stage, and the audience withdraws."

Caragueuse is always accompanied by a simpleton, called Codja Haivat, who is the jack-pudding of the English, or something like our Giles: he receives the blows intended for his master, and is ridiculed by him for his blunders and stupidity. I witnessed several of these farces, in which I did not observe that the rules of Aristotle were more respected than his morals. Between the acts they often give the representation of a Jewish funeral, the procession of which is closed by a pieman announc-

ing his commodities in the Portuguese language, which is that spoken by the Jews of Constantinople.

Hence the Turks have neither fêtes nor dramatic amusements; but their places of resort are filled with jugglers, who make serpents dance to the sound of the drum, players on glasses, and leaders of bears: there may also be seen bodies of Bohemians or Tchinguenets, who perform the most lascivious and disgusting dances to the sound of gentle music. These miserable wretches, though professing Islamism, are reproved and excommunicated by the Turks, who make them pay the caratch, like the other vassals of the empire; justly refusing to consider them as Mussulmans.

In the taverns, which amount to several thousands in the capital of the faithful, there is a kind of female dancers called jamakis, who are Greeks from the isles of the Archipelago: they are elegantly dressed, and wear valuable shawls, bracelets, necklaces, and long hair; they perfume themselves, use rouge, and affect all the revolting manners of prostitutes. The indolent Turks are continually feasting them, giving them money, and sometimes are so enraptured, that they fall foul of each other for the honour of their society. The guard, who then runs to the aid of the combatants, separates them by rolling between them the full or empty hogsheads which stand in the place, for here the casks and the drinkers are together; the tavern is then shut up, and the owner cannot get leave to re-open it till he has paid a fine of some dollars. The grand vizier, in order to fill his coffers, commands, during the festival of the Bairam, and in times of calamity, that the taverns, which are licensed like the gaming-houses in Europe, shall be shut; and soon afterwards he receives a petition from the Greeks accompanied with a present, which settles all difficulties.

The news of the opening of the taverns spreads joy amongst the drinkers, who form a numerous class, though they are often chastised for their breach of decorum. A Turk found drunk in the streets by the guard is condemned to the bastinado, which punishment is inflicted three times if he as often commit the offence; after this he is considered incorrigible, and receives the title of an imperial or privileged drunkard. The next time he is arrested and in danger of receiving punishment, he has only to tell his name and prove his privilege in order to be released.

This singular manner of branding a drunkard is not the only one employed. If a man, from any cause whatever, acquire the hatred of his neighbours, ten or twelve of them go to the cadi, and state that they have a complaint against him; if the cadi insist on farther explanation, they merely say that he is a good sort

of man, but that they cannot consent to have him for a neighbour: they then mention his name, and the judge is, according to custom, obliged to make him change his quarters. The punishment does not end, however, with this expulsion, for the culprit carries with him a sort of scandalous certificate; and if fresh complaints be three times made from the place of his new residence, the government then interferes, and the individual is banished. Such a censure renders the Turks and all the inhabitants of Constantinople extremely circumspect, and excites an emulation in every quarter of the town to support its own reputation.

When justice adopts its forms for the punishment of condemned criminals, it always assumes a horrid character peculiar to barbarous people; but it is never so terrific and dreadful as on the execution of the decrees of the vizier in the middle of the night. I never recollect an occurrence of this kind which took place during my captivity, without feeling my hair stand on end. It was after the autumnal equinox when I went out during the night to respire the fresh air which circulated through the garden within the walls of the Seven Towers; the moon shone uncommonly bright, the Bosphorus was calm, and all was buried in death-like silence: I could not refrain from giving way to melancholy ideas; at times I anticipated the happiness I should enjoy by returning to the bosom of my family, when I was roused from my reverie by the report of the artillery of Hissar, which resounded across the canal in tremendous echoes. I at first thought that it was a signal from some shipping in distress; but being alarmed by a second report, I asked our guards what it meant, when they informed me, that it announced to the vizier who was asleep in his harem, the execution of his orders. Some janissaries who had been capitally convicted, had just suffered death, and their bodies been thrown into the sea; the number of cannon fired was equal to that of the persons executed.

But though this signal of death be dreadful, the rolling of the drum to give notice of a fire is not less so, as it is heard from the ramparts of the Seven Towers, where it is beaten to alarm the inhabitants of the environs: this signal, however, does not commence till the janissary aga has began his tour; when a thousand confused voices are heard, and particularly that of the watchman, who strikes the ground with his feruled stick, and announces the event by crying in a lamentable tone, "Yangun war, there is a fire:" the janissaries then repair in crowds to the spot under pretence of preventing its ravages; but their general object is plunder.

The inhabitants of Constantinople, who are so often the victims of conflagration, never attempt to save their goods; they

even consider the calamity to be necessary to the city they inhabit. Each family is in the habit of keeping its most valuable articles in a certain box, which is placed every evening on a table, in order in case of accidents to enable them to carry it off. When they go to take a walk, or when the whole family goes out, they carry it with them, and nobody would leave it in a house for four and twenty hours. There may, however, be seen speculators offering to purchase a building when the fire is approaching towards it; and it is not rare to find an owner so infatuated, as to prefer losing his property, rather than make such a bargain. From this circumstance we may conceive how dear rent must be in a city which changes its appearance every fifteen years in consequence of fires, and where the progress of the flames is so rapid, that the inhabitants often have scarcely time to jump out of window. For this reason the people are obliged to be always on the alert; most of them sleep in part of their clothes, as do the women with their bracelets, jewels, &c. on their persons; nevertheless, many of these unfortunates, and great numbers of children, perish in the flames, or are buried in the ruins.

When these accidents happen, the sultan does not fail to repair to the place of danger, where he distributes money to encourage the people to exert themselves, and punishes those who plunder, by causing them to be thrown into the fire; but all their care and assistance are unavailing, as they know not how to subdue the fire, which makes dreadful ravages in a city built of wood, and painted with oil of spikenard. The pumpers use their pumps more frequently to souse those who are present, than to stop the progress of the flames. Every person makes a point of offering his house to the Grand Seignior, but he takes up his residence in that which is most secure from danger.

Such is a rapid view of this city, inhabited by a people, who belong in no respect to Europe, except by the spot which they occupy in it; a city in which there is no post-office, where the streets have no particular denomination, the inhabitants no family name, but are only distinguished by equivocal sirnames; and lastly, where nobody knows his own age, as there are no registers to prove the civilized state of the people. There reign oppression, licentiousness, despotism, and equality; a system of laws, and another of terror; there the assassin is punished, and applauded; there may be found an assemblage of virtue and vice, of civilization and barbarism: nothing, in short, seems at Constantinople in its place. The observer who goes there for meditation, will find incessant food for his curiosity; for much remains to be known and published relative to the Turks, whom a modern writer has described to be a people of *antithesis*.

CHAP. XIV.

THE BAGNE OF CONSTANTINOPLE.—TREATMENT OF THE FRENCH PRISONERS IN IT.—HOUSE OF SELIM III. HIS FAMILY, &c.—SOME ACCOUNT OF ISAAC BEY.—STATE OF TURKEY IN THE YEAR 1800.—CONTINUATION OF THE EVENTS WHICH HAPPENED DURING THE AUTHOR'S CAPTIVITY.—LIBERATION FROM THE CASTLE OF THE SEVEN TOWERS.

I SHALL here make a short digression to describe the dungeon in which my unfortunate countrymen were imprisoned. After a forced march of fifty-two days, the remains of the brave garrison of Zante entered Constantinople, but in such a state that they could not be seen without shuddering.

The pacha of Albania had just sent to Constantinople, the heads of the Frenchmen who were found dead on the field of battle at Prevesa, and they were exposed at the gate of the seraglio as the monument of a splendid victory. The populace put forth cries of joy and fury on seeing the captive soldiers, who were exposed to them like a show; and they made them file off before the heads of their late companions: but with such sights they were familiar; they had themselves been obliged to bring these horrible remains, and were treated by their guards as outcasts of the human race. They even obliged them to cut off the heads of their brothers in arms; and any one who might have refused to perform this revolting operation, would have been instantly butchered. On arriving at the Bagne, the officers were stripped of their arms, the prisoners were counted, and they were all shut up together.

They were soon loaded with chains, the soldiers fettered in pairs, while the officers had an iron ring fixed on their leg as a mark of distinction. Their surprise and misery were increased on finding themselves among a number of their countrymen, who had been living peaceably at Constantinople, but had just before been seized and thrown into the dungeon for the crime of being Frenchmen.

The Bagne is a part of the arsenal, and, as in all the countries of Europe, the place of confinement for malefactors who are con-

demned to the gallies. Here are also imprisoned those Greeks of distinction who are sentenced to death, or are left to be redeemed by their families; as likewise the Turks who are to be secretly executed. It also serves for holding the prisoners of war taken by the Turks, as well as the slaves captured in Maltese vessels, with which the Porte is always at variance.

The capoudan pacha, or grand admiral, is the supreme head of the arsenal; there are besides an intendant, and an effendi, who is a sort of police officer, and has the power of ordering the prisoners to be enchained, or liberated and beaten, but not to put them to death; he has under his orders the tchiaoux or hussars, and the executioners who strangle the criminals: these butchers are all of Maltese origin, and think they do a meritorious action when they murder a Turk; they are both in size and athletic structure, true descendants of Hercules; the Turks choose them from amongst the slaves, and they voluntarily consent to follow such an infamous employment: they enjoy, in consequence, the privilege of doing commissions for the captives; they are married, and have their houses out of the prison, whither they go to pass the night with their families.

The police, or rather the torments of the Bagne, are inflicted by the guards of the bachis, who are Greeks; they always appear with sticks in their hands, and strike the prisoners indiscriminately, whenever they please; they go round the prison at night, preside at executions, wake the prisoners, and send them to their work. They also take an account of the slaves morning and evening; for if any of these effect their escape, an equal number of the guards must forfeit their heads. They often get bribes for unchaining the prisoners, which they divide with the effendi.

The Bagne is situated on the eastern shore of the port or gulf of Ceras; its form is nearly that of a parallelogram; and the wall which is contiguous to the sea, follows the windings of the shore. The spot appropriated to the slaves, consists of a vast hall, above which is a floor or entresol; it contains field-beds, on which the prisoners sleep, though without being released from their irons. The officers have obscure niches in which they reside; and they, as well as the sick, are exempt from labour. There are several other divisions for different classes of prisoners. In the last war with the Turks, the Russians built a handsome pavillion in this prison, which still remains. There is also a chapel, in which a Greek papas celebrates mass every Sunday. On solemn festivals a kind of procession takes place in the Bagne, at which the Christians who are imprisoned give their assistance. Around the court-yard are several shops kept by the guards, who sell provisions, wine, and brandy.

Our soldiers were in the end treated far better than the other

prisoners. The Turks no longer confounded them together; and though barbarians, they knew how to respect misfortune; they not only separated them from the slaves, but they did not fatigue them by excessive labour. Between six and seven in the morning, they called them over and sent them to work; they laboured in the port, in rigging and equipping ships; and those who were too weak, remained in the court of the Bagne, where they were employed in beating junk into oakum. Towards noon they had a meal, and at four in the afternoon, their day was finished. The captains of the Turkish ships instead of ill-treating them, often made them a compensation. At six o'clock the guards again mustered the prisoners, who were afterwards shut up in their cells. A voice then addressed them to the following effect: "Christians, eat and drink in peace; do not quarrel with any body; and to-morrow, if God wills it, you shall be at liberty."

After this brief exhortation, the guardian bachis began their nightly service. This was also the period for executions, which were frequent in the first year of the war; it had scarcely broken out three months, before the capoudan-pacha sent to the gallies a Greek named Ianaki, who was nephew of Cangierli, prince of Wallachia: this young man, the favourite drogman of Hussein Pacha, after having followed him to Widdin, suddenly fell from the greatest honour to the depth of misery; but his good education, general knowledge, and innocence, rendered him an object of interest and commiseration.

Being resigned to death, he expected to meet his end on the day in which he was put in irons; but this period passing over, he began to hope, and came to find consolation amongst the Frenchmen. He soon attached himself to the susceptible M. Richmont, to whom the young Greek developed the series of intrigues which had drawn upon him the vengeance of the capoudan pacha, and the plots which had a few months before caused his uncle Cangierli to lose his head, which was demanded by Paswan Oglou. In short, he disclosed to him the secrets of that inveterate policy which was employed against France.

During the time of his detention, the relations of Ianaki applied to the capoudan-pacha to obtain his pardon, and transmitted to the captive such intelligence as might tend to tranquillize his mind. The guardian bachis, a barbarous and cruel race, paid him some respect, because they considered him only as a favourite under a temporary disgrace. The solicitations of the afflicted family, after a month's application, were at length heard by the wife of Hussein Pacha, who paid them a favourable attention, and the pardon of the prisoner seemed certain, because the niece of the present sultan, who was Hussein's wife, had interested herself in his behalf. In short, Hussein answered her

last solicitation by saying, that Ianaki should come out that very evening; but with a duplicity that a coward could only be guilty of, he sent a secret order for his strangulation.

The unfortunate Ianaki began to suspect the fate which was reserved for him, by the defection of the guardian bachis, and the imprisoned Greeks who used to pay their respects to him; but his hopes entirely vanished, when after the usual nightly call, instead of letting him re-enter the Bagne, they took him into a coffee-house within the walls, whither the condemned persons are generally conducted. He saw M. Richmont, and saluted him for the last time; but the ferocious guards would not allow him the consolation of approaching his friend. As soon as the day was closed, the cord terminated his existence, and his body was thrown into the port. Such was the reward of the fidelity and devotion of Ianaki, whom Hussein sacrificed, in order to bury with him the secrets which he feared he might divulge.

Such was the prison in which for nearly four years, Frenchmen of all classes were confined, who in 1799 amounted to 1200 in number, and a great part of whom fell victims to disease; they were attacked by a pernicious fever, which generally succeeds the plague, when the air has been deprived of its elasticity. All the prisoners were subjected to its violence, and those who had not yet recovered from the fatigues of a long voyage, expired under its influence.

During this horrid catastrophe, the prisoners maintained a degree of order and good conduct which did them the utmost credit. When they entered the Bagne, the effendi carelessly took their names, but did not afterwards inform himself about those who died; which obliged the French to keep amongst them a sort of necrology; and they afterwards kept a journal, which shewed the removal of the prisoners, who were often transported merely on suspicion of conspiring to effect their release; though from the following facts it will appear that such plots were often in agitation.

On arriving at the Bagne, the prisoners directed their attention to the ministers of the European powers who were at Pera, and invoked their good offices, to prevent them from the rigours of their dreadful condition Those, however, who were inclined to to serve them, had no interest with the Porte, being subjected to the will of its allies; and the prisoners soon learned that even at Pera, the sofas were crouded with intriguing females, who at their coteries disseminated a deadly hatred against the French name. Our comrades, therefore, in a sort of desperation, conceived the project of dying with glory at Constantinople; and two means offered themselves for this purpose. Near the Bagne was a considerable depôt of arms, which they reckoned on gain-

ing possession of, and eight hundred of our brave fellows could, with these means, force themselves a passage over land to Germany, certain as they were, that that generous nation, though at war with France, would have done honour to their valour. The other resource was, to seize an armed vessel at anchor in the bay, turn the guns upon those who should oppose them, and afterwards sail for the Dardanelles; but if in passing this strait, they might happen to run aground, they would burn the ship, and proceed by land to the frontiers of Germany. This plan, which was discussed by well-informed officers, and known only to themselves, was not to to be communicated to the soldiers till the moment of its execution. But the scheme was frustrated, for the officers being altogether objects of fear to the Turks, were soon transported to the castles of the Black Sea, or dispersed in the towns of Asia Minor.

Selim III. son of the sultan Mustapha, ascended the throne in 1789. This prince has an agreeable physiognomy, and his countenance is more serene than that of Mussulmans in general, who have something insidious in their looks. He is distinguished from among the best formed persons at his court, by his large features, a black and strong beard, and a well-proportioned head; though, like all the descendants of his imperial family, his legs and thighs are badly proportioned, which causes him to look well only on horseback. According to a law of the empire, which enacts that every man shall learn a trade, he has studied the art of weaving muslin. Having been reared at court in his infancy, and only shut up during the reign of the weak Abdul-Hamid, who ascended the throne in 1775, the people augured favourably of a prince, who had seen something more than the walls of his prison; but none of their great expectations have been justified. Though just and humane, this sovereign has before his eyes, nothing but ideas of a sinister end; and during the last ten years he has been known often to shed tears at the situation of the empire which he governs: he feels that his subjects are inferior to Europeans, who every day prove by their encroachments, that his state is verging towards destruction. The Haiducks, or banditti of Romelia, have never let him rest; the last war kept him in continual alarm, and he is frequently agitated by an afflicting irresolution, which is always disastrous for a sovereign.

He had by different mothers, three sisters, who are still living; they are also married. The eldest, who is called *Shak Sultane*, or Princess Royal, espoused *Nochandi Mustapha*, the old pacha of Salonica. As this prince is without ambition, and incapable of giving umbrage to the court, he is suffered to live peaceably with his wife in a house near the suburbs Eyub, at Constantinople, the inhabitants of which are in decent circumstances: in this case they have deviated from the ancient

custom, which does not allow a pacha either in or out of office to reside near the capital.

The second sister, known by the name of *Beyham Sultane*, is the widow of Selictar Mustapha Pacha, a late caimacan, or lieutenant of the supreme vizier, who died pacha of Bosnia.

The third, named *Hadidgé Sultane*, is the widow of Seid Achmet Pacha who died pacha at Van, on the frontiers of Persia. They call her at court and in the empire, *Buiuk Hadidgé*, or the great Hadidgé, to distinguish her from the Hadidgé Sultana, daughter of Sultan Abdul Hamid, and wife of the late Capoudan Pacha.

These Princesses, as has been shewn, become the wives of the Pachas or great officers of the empire: they enjoy the prerogatives of liberty, and command over their husbands, who must not keep a plurality of women: those docile husbands are not admitted to the beds of their wives without permission, and never speak to them without the qualifying appellations of *my sovereign*, or *sultana*. Alas! such titles and distinctions are but feeble prerogatives, for these poor women are destined to decline like the barren tree. Condemned at their birth to pass a life of sterility, a thousand horrid practices are adopted to prevent them from becoming mothers, and to which they often fall victims. If, notwithstanding, they happen to become pregnant, the midwifes, who receive their infants, are obliged to let them die of hemorrhage and want, as they could not, without criminality, otherwise destroy them. Thus are perpetuated the barbarous customs of the kings of the east, whose blood must only mix with that of slaves, in order to give successors to the empire.

It was to that class that the mother of the reigning Emperor, the *Sultana Validé*, owed her existence. She was in her youthful days, a slave of Veli Effendi, a former grand Mufti, who made her a present to Sultan Mustapha. As she was handsome, a good dancer, and acquainted with all the frivolities which constitute the glory of the harems, she triumphed over her master, whose favours she obtained, and had the happiness to produce him a son. It is impossible to form a just idea of the tenderness of these women towards their children, whom they rear themselves; and thus the sultans become penetrated with respect, attachment, and gratitude towards them. The high favour which the *Sultana Validé* obtained, she reflected on the son of her former master, *Valizadé*; he lives in high honour at Constantinople, where he is at the head of the law, is very rich, and has extensive power. This same man was the master of the Circassian Murad Bey, of Egypt, whom he bought when a youth.

Such is the family of the reigning sultan, who is allied by marriage to no other powers, and who has no children. His two

cousins, the sons of Abdul Hamid, one of whom is twenty-three years old, and the other eighteen, are, according to custom, sequestrated from society, and live in the obscurity of a prison, whence they are taken only once a year, at the fêtes of the Bairram, in order that they may kiss the hands of the sultan.—One of them, however, will in all probability, be taken from his prison to the throne, without having acquired any of the knowledge necessary for a sovereign; for they are taught nothing but the Koran and a hatred of the name of a Christian. The government thinks it renders them sufficiently happy, by giving them women condemned to sterility, and by encouraging amongst them propensities revolting to nature. But the Ottoman empire is a vast colossus, which the hand of time will overthrow, and whose fall can only be retarded, but not prevented.

After this account of the family of the grand seignior, it will not perhaps be uninteresting to hear some particulars of certain persons who make a figure at the Ottoman court, and from amongst these I shall select Isaac-Bey: they will prove, that the career of a Turk is often more diversified and turbulent than that of an European; for the life of Isaac-Bey would rather seem like the reveries of the imagination in describing the hero of a romance. What I publish, however, is not fabulous, and I defy contradiction of any of the particulars which I am about to state.

Almost all the French who were comprised in the expedition to Egypt, knew Isaac-Bey, or have heard him spoken of; those who have seen him on the subjects of amnesty or negociation at Alexandria, unequivocally praise his urbanity, good humour, facility in speaking French, and his sagacity in treating of the objects of his mission. At the period to which I allude, he was the chief agent and spokesman of Kutchuk-Hussein, the capoudan-pacha who commanded the Turkish fleet.

Isaac was brought up as an icholan or page in the grand seraglio, during the reign of the sultan Mustapha, the father of Selim III. The education received in such a place could not, as has already been shewn, draw the young Isaac from obscurity, and his hair might have grown grey in the sequestered life of the palace, without an opportunity of making himself known. Fortunately, however, for him, the sultan Selim when a child, was particularly attached to him; for which advantage he was probably indebted to his physiognomy. When the Turks ran to arms in 1770, in order to fight the Russians, he made a campaign by land under the orders of Moldovangi-Pacha, the vizier Azem. Disgusted by the ill-success of the Mussulmans against disciplined nations, Isaac-Bey, returned to Constantinople and entered into the navy. Kassan-Bey whom M. de Tott has called the last of the Romans, who was always found under arms, and

accompanied by a lion, had just been promoted to the rank of Capoudan-Pacha: with him Isaac passed about two years; but during this period there was no opportunity for any man to signalise himself, as the Turkish fleet had been destroyed at Tchesmé. In 1773, he entered into the naval mathematical school, which was as that time under the direction of Baron de Tott, who omitted no means of promoting his pupil.

In the following year he got acquainted with the Russian Major Zorik, who had just come out of the Seven Towers, where he had been detained prisoner, and whom he furnished with money to return home. In 1776, Isaac-Bey communicated to Baron de Tott his project for going to Russia, in order to get paid by Major Zorik, who had become a general and a favourite of the empress. M. de Tott dissuaded him from the scheme, and induced him to go to France, principally that he might not be exposed to the hatred of Kassan-Bey, who had taken a dislike to him on account of his intimacy with Europeans. He had an interview with M. de St. Priest, then the French ambassador at Pera, who gave him a passage to Marseilles, and an introduction to M. de Vergennes. On reaching Paris he was placed under the care of M. Ruffin, professor in the college of France, and made some progress in the French language.

In 1777, he accompanied the Tunisian envoy to Toulon, and embarked for Algiers, whence in a few months he returned to Constantinople, but on reaching the entrance of the Hellespont, his fears prevented him from proceeding; he therefore went to Enos, and thence to Adrianople, to examine his ground. In 1778, not being satisfied with the intelligence he received, he went incognito to Constantinople, found his brother employed in the seraglio, received money from him, and embarked for Genoa. He thence travelled through Tuscany and Naples, afterwards retraced his steps to Vienna, and finally reached Petersburgh. He found Zorik in disgrace, and living on an estate near Smolasko; but he remained with this officer till 1782, a period of nearly four years, during which time he passed the most agreeable life, but did not receive the money which he had come to demand. The empress, however, granted him some assistance, which enabled him to embark for London, and after visiting that city, he returned to M. de Vergennes, at Paris.

He again quitted Paris in 1784, and repaired to Constantinople with M. Choiseul Gouffier, who procured his pardon from Kassan-Pacha. He then formed an intimacy with Kalil Hamid Pacha, at that time grand vizier, and remained with him till that prince was deposed and strangled. Isaac-Bey, however, continued to give proofs of his attachment to the disgraced vizier, even

in his prison; and on returning to Constantinople, he found the Capoudan-Pacha raised to the rank as caimacan. Not feeling happy under this terrible pacha, he embarked for France, where he arrived in 1786, and was well received by the minister. Having at length heard of the death of the sultan Abdul-Hamid, and that his former master and patron, Selim III. had ascended the throne; he thought this the most advantageous time to go home, as since 1787 the Porte had been at war with Russia. On reaching Constantinople he found himself slandered by the courtiers, and the sultan refused to see him: soon afterwards he was arrested, and put into a boat under the care of a tchiaoux guard from the arsenal, who had orders to cut off his head on arriving at Lemnos. Thus the fate of Isaac-Bey seemed fixed, and his wandering life would have been terminated, if chance, which caused the fatal boat to stop at the Dardanelles, had not discovered to him two Jews, drogmans to the French vice-consul; he told them the melancholy fate which awaited him, and through the interference of the Algerine officers, who commanded the auxiliary fleet stationed at the Dardenelles, Isaac-Bey was carried off. He went with his liberators, and demanded the protection of M. Amoureux, the French consul-general at Smyrna, with whom he remained two or three years. At length in 1792, when Kutchuk-Hussein Pacha, who had been a page with him in the seraglio, and afterwards raised to the rank of bachtchoadar, was promoted to the rank of capoudan-pacha; this old friend let him know that nothing would be done to him; he therefore returned to Constantinople, and since that period has been the constant friend and companion of the pacha in question.

I might add to the history of Isaac-Bey, which is perhaps already too long, that of several other great men of the empire, who are no less famous for the persecutions they have experienced; but every one knows to what danger distinguished personages are exposed under a despotic government. The sultan, whose hand prodigally disperses favours, destroys with a breath the man whom he has raised to the highest rank and fortune. At his voice the ministers are changed, his court takes a new face, and flourishing countries are metamorphosed into solitudes.

An empire torn by insurrections, and in a state of war, always affords great subjects for reflection. The state of the Turkish dominions in 1800, may be conceived, when I observe, that ignorance, a supposed security, and ridiculous fatalism, have paralysed the arm of a nation individually brave, though partly ferocious. Rendered enthusiastic by the remembrance of their early victories, and terrified at the same time by pretended prophecies, the Turks are proceeding with rapid steps to their ruin;

they have neither discipline in their armed bodies, the means of defence in their towns, nor good ships in their infant navy.

I shall allude more particularly to the last war, in order to make its object better known. The army which had just set off to re-conquer Egypt, was like a burning lava, which destroyed every thing in its passage, even the hopes of future amendment. Its disorder in all cases, cannot be described: always discontented because undisciplined, it is ready every moment to revolt; and more than half the soldiery would quit their colours before coming in sight of the enemy.

The invasion of Egypt displayed more and more the weakness of the empire. On this news, Constantinople was thrown into alarm; the divan hardly dared to speak, and the mufti refused to answer: it was necessary for the allies of the weak-minded sultan to prevail on him to act, and the whole force of his empire was not sufficient to oppose to a few brave men, who occupied one of his provinces.

Nevertheless the edict was published; and the Greek patriarch fulminated his anathemas against the French. The principal object of the Turks was to deliver the holy places; but the danger which menaced the sacred cities of Medina and Mecca, was not eloquent enough to effect a spontaneous armament, and orders were sent to the pachas to cause the whole of Asia to rise, and exterminate the infidels who had invaded Egypt. From that time nothing was heard of but the immensity of the preparations. The report of arms resounded from all parts; and both the sea and earth seemed to vomit soldiers into Syria. The pacha of Bagdad led on an army raised on the banks of the Euphrates; Aleppo furnished her legions; the pacha of Damas, a sworn enemy of the French name, commanded considerable forces; the barbarous Dgezzar had collected twenty thousand men; and the banks of the Jordan were to contain all these warriors, united under the orders of the supreme vizier.

Mecca, Medina, the Arabs of Yemen, the wandering hordes of the desert, and the people of Yambo, armed themselves, crossed the Red Sea, and when joined with the Nubians and Skeiks of Upper Egypt, prepared to attack the French with the rest of the Mamelukes, commanded by the bravest of the Mussulmans, the Circassian Murad Bey.

A debarkation was attempted by a third army under the orders of a pacha of Asia minor; but Buonaparte was as much aware of the designs of the enemy as if he had assisted at their councils; and knowing the slowness of their preparations, he passed with a part of his army, a desert supposed to be impassable, made himself master of Gaza and Jaffa, and entered into Syria as a conqueror. On this news, the empire was thrown into the utmost consternation, and the people of Constantinople already sup-

posed the successful general to be at their gates. These alarms, however, subsided as soon as it was known that the French had returned to Egypt; and though the defeat of the Turkish army at Aboukir, was considered by the Turks as deciding the fate of the world, it did not affect the joy of the people on finding that the French had in all probability abandoned their intention of besieging the capital. The Porte, however, gained nothing by the retreat of the French from Syria; for no sooner had Dgezzar seen them at a distance from his ramparts, than he resumed his ordinary principles of insubordination, and became, as before, a subject of uneasiness to his master. In short, the pacha of Bagdad sent only feeble subsidies, and the rest of the empire not shewing any greater zeal, it was not without the greatest difficulty that a second army was collected, which appeared at Heliopolis only to be dispersed and destroyed.

The most remarkable events which happened at Constantinople during the last year of my captivity, are, though not numerous, worthy of notice, as they display the intentions of Russia. A few ambassadors arrived, and were saluted by the artillery of the seraglio, a circumstance till then unknown. Lord Elgin and his lady appeared before the sultan, and were treated in the most sumptuous manner; after which his highness covered them with the richest pelisses. But still more important was the return of Buonaparte to France, and his dissolution of the Directory. Paul then found it his interest, after having lost his best troops in Italy, Holland, and Switzerland, to order his squadron to return to the ports of the Black Sea; in doing which it anchored to the number of eighteen ships before Constantinople, and remained there nearly a month. The Turks, astonished to see such a fleet, began to murmur and testify their alarm; they saw nothing but Russian officers riding on horseback through the streets of Constantinople; and we could even talk with some of them from the top of our ramparts. At length the fleet having revictualled, sailed for its destination; but it carried with it the resentment of the people.

Two of these ships on leaving the Bosphorus ran aground, and were obliged to return to Constantinople to repair. The captains who commanded them, wishing to land and pass every leisure hour in the city, were received, as their boat approached the shore, by a volley of musquetry from some galiondgis: both the officers were killed, and the sailors would have shared the same fate, if some Sclavonian marines had not run to their assistance. This event excited some sort of astonishment, and the sultan himself was not without alarm; he ordered the capoudan pacha to find out the authors of this crime, while M. Tamara, the Rus-

sian ambassador caused funereal honours to be paid to his unfortunate countrymen, and informed his court of what had taken place.

Kutchuk-Hussein, then capoudan pacha, in obedience to the orders of his master, caused two galiondgis to be hanged; but these men were already in prison for offences which they had committed, and were perfect strangers to the event that had taken place. Their comrades who witnessed the execution, indignant that Mussulmans should be punished for having assassinated Christians, assembled afterwards, took them from the gibbet, and buried them contrary to orders, in a magnificent manner; thus doubly insulting Russia. This power might have demanded satisfaction, or have taken vengeance for such conduct; but the moment was not arrived, and it contented itself with taking possession of Georgia, of which the divan might think as it pleased, but dared not manifest any discontent. Scarcely, however, had the first impressions of this event begun to subside, when a second insult was offered to some persons of distinction.

M. Tamara and his spouse, with the envoys from Naples and Sweden, had obtained a firman to visit the mosques: they had already seen several; but on arriving at the Suleymania, they were insulted by the students. Perhaps the visitors might have acted improperly by refusing to conform to certain established customs; but in vain did they present their firman, when the young Turks had become enraged; for they spat upon it, and began to deal their blows at all who were near them, by which several ladies of the party were injured. The fermentation was at length propagated out of doors, and the commotion instantly acquired a seditious character. The Turkish women excited them from the windows to assassinate all the Christian dogs and b—ch—s: no lives, however, were lost; and after many blows had been exchanged, each person of the party regained as well as he could the suburb of Pera.

The Sultan, afflicted at this catastrophe, for in his situation every thing is a cause of uneasiness, displayed a terrible vengeance towards those who had despised his orders, and insulted his allies. He wrote to the drogmans of the offended ambassadors; and in their presence caused four of the principal mutineers to be strangled; while upwards of thirty others were severely bastinadoed, and sent into exile. In short, this prince, who is really a lover of peace and justice, exerted every means in his power to appease the persons who had received the insult.

An event which took place shortly after the above-mentioned execution, would have seemed to justify it, by proving that he was not sure of being better respected himself, or seconded by

the guard engaged in the police of the town, provided he should have occassion for its assistance. A barber, who was condemned to death for an assassination, had nearly escaped from the punishment to which he had been sentenced. He entrenched himself in his shop, and fired upon the janissaries who came to apprehend him, till having killed several, the rest were afraid to approach his fortress. To bring cannon against a hut would have been ridiculous in the extreme; they therefore resolved to undermine it. After surrounding the premises, and digging a hole, they rolled into it a barrel of powder, exploded it, and blew up the shop. But what was the surprize of the besiegers! The barber, who was aware of what they were doing, had wrapped himself in a bundle of wet linen; and after the explosion, he might have escaped, if the bostandgis, who observed him, had not rushed upon him, and cut off his head.

This event, though it diverted for a time the public opinion, did not prevent the ambassadors from informing their courts of what had happened; and Russia would this time probably have taken vengeance on the Turks, but for the unexpected death of Paul I. What had passed was then forgotten: with the accession of Alexander affairs took a new face; the preparations for battle which had been made, were put a stop to; and the temple of Janus was closed.

The hopes of our liberty were as distant as ever; we had even lost them entirely, when we learned, that Lord Elgin was closely connected with the Russian Ambassador; for though this minister had never acted against us, yet we dreaded lest any alliance should prolong our captivity. Things, however, took a fortunate turn; and firmans were issued for recalling the prisoners who had been transported to the fortresses of the Black Sea and Asia Minor. We were less watched over, and at length, after a seclusion of twenty-five months, the dawn of liberty seemed to break upon us; the gates of the Seven Towers were opened; and though my firman was only an order for removing me to the house of correction at Pera, I knew that I should soon be liberated. My subsequent observations will shew how I employed my time, and profited by my residence in the east of Europe.

CHAP. XV.

SUBURBS OF PERA.—FIELD OF THE DEAD.—ARMENIAN MARRIAGES.—FESTIVAL OF THE CIRCUMCISION OF INFANT TURKS.—GREAT MEN OF THE EMPIRE.—CUSTOMS.—TURKISH MUSIC.—SELIM AGA.—TURKISH NAVY AND DOCK.—EXCURSION TO BELGRADE.—CASTLE OF THE BOSPHORUS.—BOHEMIANS OR TCHINGUINETS.

WHEN I left the Seven Towers, I bade a melancholy adieu to Messrs. Ruffin, Keiffer, and Dantan. On quitting the prison it was necessary to pay a sort of ransom to our guardians: and on the money being counted down, it was followed by benedictions, and wishes for our prosperity and speedy return to France. I came out with M. Paul, the Danish drogman, who was the bearer of my firman, and my comrade Fornier, who had quitted the prison a few days before, with whom I embarked at St. Matthias. On this day they celebrated the festival of the birth of Mahomet, and instead of disgusting dervises and a fanatical populace, such as are seen at Cairo, you enjoy at Constantinople a spectacle truly noble.

On this occasion a procession takes place of all the constituted bodies in their pompous costume, the janissary bektadgis with their large sleeves, the bostandgis and oulemas, and lastly the sultan, surrounded by a multitude, or tchorbadgis, whose magnificent casques and feathers form a sort of forest, on which he seems to be mounted on an undulating throne; while the casques occasionally by moving aside, exhibit the fiery courser on which he is mounted. By the mildness of his physiognomy, and his majestic form, rather than by the luxury of his clothes, one may recognize Selim, the best and most unfortunate of princes. After repeating a prayer in the mosque of Sultan Achmet, he remounts his horse, and returns to the seraglio with the same pomp in which he has proceeded.

While this ceremony is passing on the hippodrome, the occupations of the city are by no means suspended; and I was astonished at the activity which prevailed at the eastern side of the

port; but we were obliged to be continually on our guard against hordes of vagabond dogs which flew at us; and I observed that they only attacked Franks, who probably by ill-treatment have incurred the dislike of these hideous animals.

On setting off for Pera, I first directed my steps to the residence of my friend, M. Fleuri, the consul-general of Wallachia, to whom I owed my liberty, and who was the protector of all the French prisoners in the Levant. I afterwards had ample opportunity of examining the suburb of Pera, of which the part called the Champ-des-Morts, or burying-ground, is most worthy of notice: it is at the end of the principal street, and is frequented every evening by innumerable crowds, who make it a public walk; and not any of the most frequented streets at Paris contain a greater concourse of people, or present a similar degree of affluence. From this spot may be seen at one view the plains of Asia, the town of Scutari, the Archipelago of the Princes, the sea of Marmara, and the whole of Constantinople. Here the hours pass with rapidity, as it is difficult to become tired. The ladies seated upon small stools form circles, where each society or family is united. At the southern extremity is a sort of a shed, which is embellished with the name of a coffee-house, and in which some barbarous musicians play on the drum, or Turkish mandoline: they also sell coffee and some bad refreshments. Sometimes the Sultanas may be seen walking here with but few attendants, as well as some of the first ladies in Constantinople, who on a Sunday, which is the principal day for promenading, take care to have their veils of muslin particularly thin and clear; and they affect to let their bosom be seen, though in general this is not the part of their form for which the eastern females are most celebrated. Prudence requires that the company should quit this promenade before night, when several of the streets of Pera are unsafe.

The same may be said of those which were contiguous to the house of arrest for the French, which was surrounded by taverns, khans, and public places frequented by the galiondgis, who are the enemies of good order. Indeed the fear which these people excite, as well as the Sclavonians, who sleep under sheds and in the open streets, appears to be well-founded. In general the Turks of Constantinople retire as soon as the night has set in, and from that time no person goes out, except on a visit, when he is preceded by a domestic with a flambeau.

The ceremonies that take place occasionally in Pera, deserve attention for their singularity. I once saw a strange procession pass by, which they informed me was an Armenian wedding; and I took care to have the characters explained to me, so sor-

rowful and grave did they appear. The march commenced by fiddlers and flute-players, who made a most dreadful and unharmonious squeaking, with dancers, who sang and tripped it at the same time: they were followed by a groupe of relations; and next came a body of men with torches of yellow wax, who seemed as if escorting a funeral. Immediately afterwards the bride was seen supported by two of her nearest relatives: she was placed from head to foot in a sack; but in order to prevent her respiration from being checked, they had the precaution to put a wooden-platter or tea-board upon her head, to which the ends of the sack were attached, and thus kept off from her mouth and nostrils. She was separated from the bride-groom by a party of guests. He then came alone, enveloped in napkins, with his arms crossed and placed on his breast; his head was covered with a silk shawl, and inclined on the left shoulder; while his long whiskers and lamentable appearance, gave him rather the attitude of a criminal about to receive punishment, than of a bride-groom on the point of obtaining the hymeneal crown.

Behind him, I know not for what reason, came two Armenians holding in their hands two rusty sabres, of which they appeared to be in dread, and raised them from time to time in a menacing attitude towards heaven: the rest of their relations followed at a slow and melancholy pace. As the ceremony took place in my neighbourhood, I had an opportunity of observing that the good Armenians did not lose their time in vague ceremonies: for the banquet degenerated into a most scandalous orgie, which lasted without interruption for three days and three nights.

The form of a Turkish wedding which I witnessed some time afterwards, afforded me more amusement by its variety and the events with which it was attended. The procession passed through Asia into Europe, in the elegant caiques or barges of Constantinople, which scarcely seemed to touch the waves. The young bride, covered by a veil, and surrounded by women, occupied a boat with four pair of oars: several others were filled with instrumental performers; and in those which led the van were two buffoons, who were seated on the poop: they blew a kind of horn, frisked about, and often made high jumps, which occasioned the boat to heel in a manner that may be easily conceived, till at length it upset, when in an instant the mimics and their company were ten feet under water; a circumstance which did not give the least concern to the rest of the procession. They, however, soon re-appeared at the surface, and in the most ludicrous manner imaginable vomited up the water they had swallowed: they then contrived to cling to the boat till it gained the shore, where they arrived with downcast looks. As

to the watermen, having succeeded in putting their boat in equilibrio, they cursed the buffoons, the wedding, and their own ill-luck, and followed the procession in order to get paid for their trouble.

Nearly about the same time a fête of a different kind offered itself to my notice. Its object was rejoicing at the period of circumcising the children of some great men of the city. The procession was led by buffoons, and after them came gladiators striking their shields: these were the pioneers or advanced guard of the procession, which was opened by a body of janissaries, of whom the saka was not the least curious personage; his dress, which was of black Hungary leather, and more fit for covering the trunk of a carriage than for clothing a man, as it contained enormous metal buttons, was supported by two other men, which enabled the wearer to bear its weight. After this groupe they brought an artificial tree made of gilt paper, painted and loaded with streamers: it was as high as a first story; I counted five of the same kind, which separated the dervises, the oulemas, and a body of cavalry. The children, who were mounted on horses magnificently caparisoned, appeared stupified by all this ceremony, which had something in it ludicrous as well as grave. The procession, after having been above an hour passing through Pera, of which it was about four times the length, established itself in the vicinity, where tents had been prepared for the purpose. In the evening there was a dance of bears, the exercise of the dgerid, marionets, music, and other diversions suited to the taste of the country.

The court of the sultan forms, in Constantinople, a distinct society, which has its peculiar customs, language, and fashion. Amongst the great men of the empire may be found a degree of urbanity, willingness to oblige, and politeness carried to the highest possible point. It is only from a few fanatics and the populace, who are the same at Byzantium as at London, that foreigners receive vexations and insults: for the stigma of *keavours* or *kiopeck*, is as frequent in the mouths of the people at Constantinople when they wish to insult a Christian, as the appellation of French b—— is amongst the people of London. Nevertheless the modern people of rank must be acquitted of this charge of brutality, notwithstanding that the vizier Jussuf was originally a rice-merchant; the capoudan pacha a poor Georgian slave; and the other personages of the court, of an equally obscure origin. The lowest waterman might to-morrow be created pacha; and wonderful to relate, the meanest Turk on being suddenly elevated, assumes a dignified and attractive manner, which is so astonishing that one can hardly believe the metamorphosis. These men know all the artifices of politics; and delay, which is their fa-

vourite maxim, often ruins their calculations of European diplomacy.

I despise the Turkish music, though several learned writers have highly praised it; but God keep an European from hearing it when he repairs to take an evening walk in the environs of Pera. One of these walks is amidst a grove of trees in the quarter called Dolma Backché; and here the Grand Seignior has a pavilion, to which he often repairs for the purpose of witnessing the spectacle of the dgerid, which is performed by his pages, and where, before his eyes, the young ichoglans kill each other without pity, while practising this exercise. The holes with which the keosk or pavilion is perforated, attest the force with which they throw the stick or dgerid. Thus it often happens that many of the performers are obliged to be trepanned, and the major part retire with contusions.

The palace of the sultan, which is called the palace Bechik-tasch, is built on the sea-shore, from which it is only separated by a narrow quay: this edifice is a perfect miniature, on account of the façade, and all the walls and lattices being painted so as to represent an unlimited landscape. On the inside are seen uncultivated gardens and barren land; and I was informed by M. Mellinge, who had worked in the apartments, that every thing is there of a mediocre and wretched kind. In the year preceding the war with France, the sultan wished to witness the performance of a comedy in this palace, and for that purpose a number of Italians who were at Pera, were engaged to get up a piece. The mildness and charms of the Italian music did not appear to produce any effect upon Selim; nor were the Euopean dances more to his taste; but when he saw the rope-dancers, he praised the sagacity of the Christians, and he could not find sufficient terms to express his admiration at a man who walked on his hands. They afterwards amused him wish a ballet-piece on the subject of the banditti of the Black Forest, which was represented in his harem, and pleased him exceedingly.

During one of my walks at Dolma Bakché, I became acquainted with an Englishman, known to all the Europeans who have been at Constantinople, by the name of Selim Aga: he was employed as an officer of engineers at Jamaica and in India; but from motives of discontent or some other reason, he was induced to embrace Islamism, of which he has only the turban. His information soon gained him the notice of the great men of the empire; and in 1801, he was in the service of the caimacan, to whom he acted as secretary. When I saw him, he was occupied in translating several scientific works into the Turkish language. His beard and physiognomy rendered it easy to distinguish him from the Mussulmans; he often attended at the pa-

face of the ministers, as well as on the French at Constantinople; but the latter had a prejudice against him, which I conceived to be ill-founded.

The prisons of the Black Sea were opened at the same time as the Seven Towers; and I soon met in the vicinity of Constantinople with the Frenchmen who had been confined in them. We were convinced that the period of our liberation was near at hand, and I redoubled my zeal to see all that could excite my curiosity.

In 1801, the Turkish navy consisted of twelve ships of the line and fifteen fine frigates, besides which, there were on the stocks two ships of the line of 80 and 120 guns, and two others were nearly finished in the ports Synopus and Rhodes. A Swedish engineer, M. Rhodez, with a company of workmen of his nation, had formed a dock for ship-building, which I visited; and I found every department so amply supplied with materials, as to excite my astonishment how the Porte, without any regular finances, and with revenues which the revolts of the pachas always render uncertain, can defray such expences without raising a loan.

I afterwards visited the drawing school, which is on the eastern bank of the port: it is under the direction of M. Ricard, a Frenchman from Toulon; his pupils, who are all Turks, were ingenious and decent; some of them were employed in designing maps, and others in engraving them upon copper. In this same building is a printing-office, conducted by Armenians, and in which we were shewn a Greek grammar, with some sheets of a folio dictionary of the Turkish, Arabic, and Persian languages. There were six presses, and a vast number of French, Turkish, and Grecian types.

Shortly after I had thus amused myself, I received orders from M. Ruffin, our chargé d' affaires, to go and visit M. Beauchamp, who was ill at Fanaraki in the Black Sea. I had known this gentleman in Egypt, where he was a member of the commission to which I belonged. The government sent me an order for the pacha of the Seven Castles to open the dungeons of Fanaraki, and a firman which gave liberty to the prisoner. Thus, accompanied by two janissaries, I set off from Constantinople, and proceeded over land on account of the road to the Black Sea by the Bosphorus being closed by contrary winds. After a short journey we arrived at a small creek, and passed through one of the Seven Castles which depend on the pacha just mentioned: I saw on the ramparts several mounted 36-pounders. Shortly afterwards we ascended a steep hill covered with scoriæ into which our feet sunk. I saw a few oaks which bear the kermes; and observed that the farther we advanced towards the Black

Sea, the more the soil became rugged and steril. Towards evening we arrived at a village near the Pont Euxine, the population of which was about 600 in number, all Albanian Turks. I found a great part of them employed in smoking in a keosk near the shore. Some of them began to abuse me, on which I spoke to them in their own language, and complained of their conduct. Surprised to hear an European express himself with such facility, and particularly without fear, they invited me to sit down amongst them, and changed their murmurs into professions of friendship. We soon afterwards reached the castle which contained my unfortunate companion; and on the appearance of the firman, the gates flew open. I found M. Beauchamp afflicted with a burning fever and a violent pain in the side. A barber had opened a vein, but unfortunately too late. I had, however, the satisfaction to perceive that my company and care had produced a favourable alteration, when, from the mephitism of the dungeon, I was myself taken so ill as to faint away. The guards carried me into the open air; and when I recovered, I begged that M. Beauchamp might be brought out of the cell. But the pacha being absent, the Turks were inflexible, and I was even obliged to return and pass the night in his miserable abode.

Towards midnight, the patient felt himself so much relieved by a blister which I had applied, that he insisted upon giving me a history of his misfortunes.

M. Beauchamp was sent from Egypt by General Buonaparte with propositions of peace to the Grand Seignior; but he had scarcely left the old port of Alexandria before his vessel fell in with an English cruizer commanded by Sir T. Troubridge. This officer, having no respect for the flag of truce, thought it his duty to detain the French envoy, whom he caused to be conveyed on board his own ship, and overwhelmed him with ill treatment. Not content with the injurious appellations of spy, &c. which he lavished on him, he threatened to hang him at the yard-arm, if he did not reveal the secret motives of his mission; and being irritated by the cold and reserved conduct of his prisoner, he had the audacity to seize him by the throat. After having thus ill-treated him, Captain Troubridge took from him what he possessed, and then sent him on board Sir Sidney Smith's flag-ship. This officer, who seemed to be stationed in the Mediterranean to have the whole credit of supporting the honour of the British flag, received him with attention, consoled him for the injuries of Troubridge, and by his civility endeavoured to do away the odium which the conduct of the other commander had cast upon the British nation. Unfortunately Sir Sidney was

only subordinate. In a few days he was obliged to deliver M. Beauchamp to his superior, who caused him to be embarked in a small vessel, and sent to Constantinople. They then restored to him two letters addressed to the sultan, and the money which was taken from him at the time of his detention.

The Frenchmen who accompanied him, as well as the crew of the vessel, were sent off for the same destination; and on arriving they were all thrown into the Bagne. M. Beauchamp, who was sent upon an honourable mission, arrived like a criminal, and was immediately confined in a little coffee-house on the Bosphorus, under a guard of galiondgis: here he passed three days, and was then taken out to be conducted to Bebek, the place where the European ambassadors hold their conferences with the ministers of the court. Here he found the drogman of the Porte, and Spencer Smith, the latter of whom interrogated him; and as the letters which he bore did not furnish him with sufficient information, he wished to get some confessions from M. Beauchamp, who only answered by insisting on being presented to the divan, and heard by the Grand Seignior. Spencer Smith then flew in a rage, seized him by the throat, and treated him just as Troubridge had done before, vociferating: "*you d——d rascal, you shall be hanged, and serve for an example to the banditti of your nation and your general Buonaparte, who cannot escape us much longer.*" In short, this envoy proceeded to such extremes, that, as a matter of prudence, they took M. Beauchamp from his presence, and shut him up in the dungeon of Fanaraki, where he remained *twenty-eight months*. On the news of our victories in Italy, the Turks consented to let him respire the fresh air, and he was allowed to go into the court-yard once a week; but the unhealthiness of the place in which he was confined, had altered the system of his organization; and before he regained his liberty, he received a mortal stroke. In a few days after my arrival, I removed him to Constantinople, whence he set out for France, and on arriving at Nice, terminated his career*.

M. Beauchamp finding himself better on my return to Constantinople, I employed the rest of my time in making farther observations on the environs of that city, as I had learnt that our restoration to liberty had been definitively settled; and M. Fleura, one of the drogmans of France, having invited me to visit him at his residence in the burgh of Prinkipo, I accepted his polite offer with pleasure. Suffice it to say, that during the time I remained under his hospitable roof, I received every possible gratification.

* The singular adventures and great labours of this learned astronomer, including his correspondence with M. Lalande, are to be found analysed in the "Journal des Savans," and "Memoires de l'Academie," from the years 1781 to 1796. Ed.

After a stay of four days, prudence induced me and my companions to return to the city, as our final departure might take place sooner than we expected. We left the shore of Prinkipo in a vessel managed by Greeks, who, on a contrary wind springing up, wished to return; and it was only by the dint of prayers and promises that we persuaded them to go on, and land us at fort de l'Epée in Asia, opposite to Prinkipo. From hence we got to Chalcedonia, where we hired horses to go to Scutari.

On our way we fell in with a numerous horde of Tchinguenets, or Bohemians, encamped in the fields: these people, who belong to no distinct place or society, wander through the Turkish empire, where they live despised as the paharias are in India; being mixed and confounded, fathers, mothers, sons, and daughters. They apparently profess the Mussulman religion, which, however, does not exempt them from the tribute of the caratch. They employ themselves in amusing the Turks by their lascivious dances, and a tolerably agreeable music by which they are accompanied; and their features possess a vulgarity which clearly shews their immoral mode of life. In fact, they seem to be the lowest of the human race, and appear ignorant of any of the principles by which human society is connected. There are amongst them, a number of almahs, or Egyptian dancing-girls: but the Turks, to their credit, so much despise these vagabonds, that they consider their very name as an insult, and their profession as an opprobrium. They never approach the large towns, but establish themselves for many days together in a field, living alternately upon game and the produceof robbery and prostitution.

Scutari is so well known, that I can say nothing new about it, except in praise of the fine new barracks that have lately been erected. On reaching Constantinople, I obtained the privilege of visiting the interior of the palace of the Sultan, of which I shall give a brief account.

CHAPTER XVI.

DESCRIPTION OF THE GARDENS OF THE SULTAN.—ACCOUNT OF THE SUMMER HAREM.—PREPARATIONS FOR OUR RETURN TO FRANCE.—DEPARTURE.—BRIEF ACCOUNT OF THE PASSAGE TILL OUR ARRIVAL AT SARDINIA, AND SUBSEQUENTLY AT MARSEILLES.

I HAD formed an acquaintance with the gardener of the Grand Seignior, M. Jaques, who was a German, a native of Rastadt; and he promised me and my comrade Fornier, to shew us the gardens of the Sultan. I was indebted for this valuable opportunity of satisfying my curiosity to M. Mellin, who was

the gardener's intimate friend, and painter to the Hadidgè Sultana*. We, in consequence, repaired thither by invitation on the morning of the 10th of September, accompanied by M. Mellin, who introduced us. On landing at the point of the seraglio, we proceeded to the entrance of the palace, which is near Dermin Capi, or the Mill Gate, situated on the sea-shore. As our guide was known to the bostandgis who guard this gate, we were suffered to enter after the usual ceremony, which consists of a present of a few parats. M. Jaques, who was waiting for us, came forward, and invited us to his house. The apartment to which he introduced us was a pavilion divided into three rooms, which were painted with taste, but had no other view than an old pigeon-house.

After resting a few minutes, we went to see the gardens, and again passed a post of bostandgis. We were then between the first and second rampart of the city, which form the natural fortification of the seraglio on the sea-side: for the palace, which is in fact a separate town in the interior of Constantinople, has its walls furnished with battlements, bastions, and gates, similar to the works of an old fortified place. The distance between one rampart and the other, to me appeared about two hundred feet. To the north I observed a paved way, which leads to a gate made in the second rampart, and which affords entrance to the Hasné, or imperial treasury: this is a vast edifice, built of blocks of marble, and situated near the column of Arcadius. On the right of this path rises a parting wall, which forms the western side of the garden. In front is a place of the same width as the space between the two walls, in which the guards of the sultan range themselves when he descends on this side, to enter or leave his palace. To the left is a considerable space, surrounded on three sides by palisades; while the second rampart forms the square, which incloses a sort of garden filled with rose-bushes and other odoriferous shrubs, interspersed amongst old beams and heaps of rubbish. Between the first rampart and the palisade, a sort of road has been cut, which communicates with Odessi; and there are several posts dispersed at the gates, which may be seen as far as the extremity of the sultan's palace, that terminates to the west by a transverse wall.

There is nothing more remarkable, except the wall of the

* M. Pouqueville observes, that as a traveller who asserts that he has seen the inside of the palace and the harem of the Grand Seignior, is not likely to be believed, such inspection being almost unprecedented, he will appeal for the truth of his statement to M. Mellin, who is now at Paris, M. Jaques, who has returned to Rastadt, and his friend Fornier, now the secretary at war. He adds, that M. Mellin has in the press, his interesting Travels in the Eastern Countries; a work embellished with a number of beautiful engravings: we hope speedily to present a translation of this Work to our Readers.——Ed.

second inclosure, which is covered with ivy from top to bottom, and some shafts of marble columns, scattered about and half buried. At about forty paces from the post of the bostangis on the path that leads to the Hasné, is the garden gate: it is of white marble, fifteen feet high, by four wide, and decorated with columns of a bad style, which support a flat lintel, on which are the initials of Selim III. Here we were received by six Armenians, who were the pupils of M. Paul, who, in order to accompany us, had taken the precaution to put on the Turkish dress before leaving his pavilion.

An arbour, twenty-five feet high by fifteen wide, massively built, in the form of a cross, extends from this corner of the ground, which is commonly called the Garden of the Sultan: it rises in the centre of the cross which it makes, and forms a dome over a small marble basin, about the size of an ordinary tub, in which there is a fountain. M. Jaques having ordered his boys to make it play, it threw up a few jets, which rose nearly six feet, and produced an effect even below mediocrity. In the four squares formed by this cross, I counted the same number of basins with jets d'eau in miniature, and I saw that flowers had been cultivated; but what appeared to me the most singular, was the first fountain to the left on entering: it spread at the height of four feet into a sheet of water, which represented a parasol; and the sides of the basin into which it fell, were tastefully covered with shells to make the water sparkle and divide, which it did into an infinity of ramifications. I had the pleasure of observing the effect for a few minutes, and conceived that this chef d'œuvre is well enough to amuse children.

The arbour, a work truly German in point of solidity, seemed as if built to defy the injuries of time; it was a mass which rested on a base of oak-beams, well-shaped, and a fence of hurdles covered with a triple coat of green paint. This fence was supported by branches of a jessamine which covered it entirely, and perfumed the narrow inclosure of a garden, in which the air could scarcely circulate. To the right on turning in to the part of the bower which extends towards the sea, is the keosk of the Grand Seignior, called Jeni Keosk, or the new pavilion. The ascent to it is by three circular steps, which embrace half of its circumference that projects into the garden: these steps are of white marble, three feet broad, by six inches high. A vast cere-cloth painted in the form of a curtain, which is suspended from the roof, serves as a door to this keosk, to which it gives, on this side, the shape of a tent. We moved it on one side before we could enter, and I was agreeably surprised at the elegance and beauty of this charming pavilion: its form is elliptical, and its greatest diameter, taken from the curtain

to the sofa, which lies beneath windows perforated on the sea-side, is thirty-six feet. Some European painters have depicted a colonnade round its sides, and its ceiling and wainscoting are richly painted and gilt. From the middle of the dome hung a crystal lustre, presented to the Sultan by Lord Elgin, on the part of the King of England. In the spaces between the columns which are painted al fresco, the walls are ornamented with mirrors, and some designs of flowers which appear to be tastefully executed. There were also some cages that contained canary birds, which had been taught to sing, and turn a little handle to raise their water; and lastly, we saw a crystal spring, from which a pure water issued for the purpose of ablution.—The sofa of the sultan was no wise remarkable; and as I expressed my surprise at not seeing the floor, which was covered with an oil-cloth, M. Mellin informed me, that this mode began to prevail in the seraglio.

The view from this keosk is delightful, and the Sultan loves to repair hither, to enjoy the charming spectacle of a sea covered with ships and golden barges, moving in a thousand different directions.

About fifteen paces from this keosk, on the same rampart on which it is built, is a terrace covered with flowers, which is about fifty feet long, by twelve feet wide, but which has latterly been converted into a hot-house; and at its extremity is an embattled bastion, from the top of which one may look into the port without being perceived on the outside; at the same time, the view extends over the harem, but it is impossible to see the women.

On quitting this terrace (which has not existed for these last two years.) to return into the garden, I asked whither the stairs led, which I saw running under ground, and which were terminated at the depth of eight feet by an iron grating. I learned that the subterraneous gallery in which they are cut, and which I can only compare to the great sewers at Paris, was the secret way by which the sultan descended to an arched keosk beneath the Jeni Keosk, and whither he repaired to smoke. These steps also lead to some small iron doors which may be seen along the quay, but of the origin or uses of which nobody could inform me: it is, however, certain, that by their means the sultan may, alone and silent, throw himself into a vessel and escape from any danger with which he may be threatened; while they would also enable him to fall unexpectedly upon a body of rebels, as vast corps of troops might be concealed in the subterraneous passages, and could rush out as if they were vomited by the earth.

To conclude, the garden which I have described, and which is the finest of any in the Grand Seignior's possession, would not be

worth the acceptance of the meanest gentleman in France, as its utmost extent is only a hundred paces long by fifty in width.

On returning, an excavation in the rampart of the second wall enabled me to look towards the interior of the palace; and M. Mellin pointed out to me the column of Arcadius, which has been mentioned by P. Gyllius: it is about sixty feet high, of white marble, in a perfect state of preservation, and has a capital of the Corinthian order. M. Mellin, who has made a complete drawing of it, informed me that it is covered with Greek inscriptions. I observed in the environs, a sort of riding-ground, where they break in horses, and which I took to be an hyppodrome in the time of the eastern empire.

At a short distance from this column are the winter harem of the grand seignior, the treasury, and also certain places which are known only to the sovereign and his black eunuchs. As I was near those spots which are separated from the whole world, the idea of the library of the emperors of the East, which may still contain some precious manuscripts, so forcibly struck me, that I should have exposed myself to the greatest danger in order to enter it, provided I could have succeeded at my personal risk.

I now left this miserable garden, the Hassan-Pacha-Keosk, with my mind undeceived as to the chimeras which I had heard of it. I had long before read the works of lady Montague, and I really believed that I should have seen walls incrusted with emeralds and sapphires, parterres enamelled with flowers, and in short, the voluptuous palace of Armida; and I cursed the falsities of that writer, who drew the materials for her travels from a brilliant imagination. But M. Jaques modified my ill-nature, by telling me that he knew how to procure the keys of the summer harem, as the women were not there on account of the residence of the Grand Seignior at Bechiktasch, in consequence of which he could shew us their apartments. We were transported at the intelligence, and my comrade Fornier seconding my resolutions, though not without accusing me of indiscretion, we set out from the burning garden, with which we had been so dissatisfied, in order to visit the harem; the harem of the sultan, the promised paradise! it was impossible but that we were enchanted, and lady Montague would doubtless triumph at last.

A black eunuch, who ought to have been at the gate of the harem, would have punished our temerity by a hundred stabs of a poignard; but these wretched guardians were absent, as they had followed to the palace of Bechiktasch, the victims by whom they are justly abhorred. Notwithstanding this advantage, M. Jaques recommended silence, but permitted me to make notes of what I wished to recollect. We were introduced into the

harem by the vast iron gate called Kutchuk-Harem-Capoussi, which is to the right of the green-house lately mentioned. The enormous size of the key, and the noise which it made on rolling through the wards, added to the idea of the sacred place into which we were admitted, at first almost overcame me. A second door of wood presented itself to our view at a distance of twelve paces, and our conductor having opened it, pushed us back and closed it immediately, as he perceived some Turks in the court-yard: having watched their motions, he even thought it prudent to make us enter the apartment of the female slaves, in order to provide for our safety by concealment.

This apartment, which fills the space between the two gates, was to our left, but as its door was inside the court, we were obliged to let down a shutter, and creep through a window on the ground floor.

During this time I visited the apartment of the slaves, which is on the first floor: it consists of a vast gallery three hundred feet long by forty-five wide, perforated on both sides by a multitude of windows, and divided in its whole length by a double row of presses, which form two distinct galleries. Near the windows from which the light penetrates into the double galleries, some small spaces have been surrounded by a ballustrade about three feet high, and furnished with sofas, on which the odalisques repose in parties of fifteen together. Between these sofas and the presses in which each of the women keeps her things, there is a corridor or rather a foot-path, about six feet wide, by which you pass along the gallery. As several of these presses, which were painted red, blue, and white, were open, I inspected their contents, and a few miserable trappings of Aleppo stuffs gave me no great idea of the luxury of the odalisques. I deplored their fate the more feelingly when, on calculating the number of compartments, I saw that upwards of 350 women could be heaped together in these galleries. In short, I examined all the details of their unfortunate life, and the meanness of their apparel, which doubtless is not compensated by the sumptuousness of their tables.

At the two extremities of this double gallery are stairs, which close at the top by two kinds of traps, which are very difficult to raise on account of their weight, and which are closed by transverse bars. The floor, the walls, and the ceiling offer nothing remarkable; and in the evening a few candles of yellow wax in chandeliers placed at a great height, scarcely spread through the place their dim and lugubrious reflection.

The Turks who were perceived by M. Jaques, compelled us to remain above an hour shut up in these apartments. As soon as they were gone, we got out at the window on the ground floor by which we had entered, and opened a second time the wooden

door by which we descended into the court of the harem, but which our conductor pressed us to quit, lest we should be perceived. He then led us into the apartments of the sultanas, which I shall describe, after giving an idea of the internal form of the harem: it is built on a large square, but I could only measure the side next to the sea, which is nearly two hundred and sixty paces. The chambers in this wing of the edifice, which is handsomer than the three others, are supported by an order of columns which form a gallery: these columns are of white Paros marble, are about fifteen paces from each other, regularly proportioned, and terminated by Ionian capitals; they rest upon circular bronze pedestals, which were formerly gilt, and in the intervals, instead of elegant lustres, we saw a parcel of wretched lanterns, which just give light enough for the people who attend at night to follow their occupations. The pavement and the walls do not correspond with the elegance of the columns, which probably owe their present appropriation to chance.

The part of the harem which is opposite to that with the columns, is built against the second rampart whose direction changes: it contains three pavilions belonging to the sultanas, which are separated from each other and are painted differently. These pavilions do not form isolated residences, but make a part of the general whole; and either etiquette or jealousy has regulated the admission to them. The side of the garden through which we entered is appropriated to the lodging of the slaves, and contains the kitchens. On the opposite side there is nothing but an embattled wall, with a gate which gives entrance into a second court, in which are the apartments of the black slaves, and of the kislar agassi, or chief of the eunuchs. Some of these beings, who belong to no sex, sit curved up near this gate, and those who are in the interior court scarcely ever quit the mosque. The space comprised in this square is filled with wretched gardens, which M. Jaques was sometimes with difficulty allowed to enter, to put them in order, and the remaining space is occupied by a terrace which divides the court from east to west. It was in this court of the harem that they celebrated the festival of the tulips, which has long been abolished in the seraglio. From all appearance it must have been but a very contemptible ceremony. But what will not romance-writers invent to embellish their productions! A few bowers of lilacs and jessamine, with some weeping willows, form a canopy over a basin, which, together with some mulberry trees, are the natural ornaments of this imaginary Eden, which even the women who inhabit take a pleasure in despoiling as soon as any appear to excite their curiosity.

We ascended the stairs in the middle of the colonnade which I have mentioned, and first entered the apartment of the principal

sultana; for the wives of the sultan, who are seven in number, are distinguished in numerical order, and have no prerogative but that which they derive from becoming mothers. This apartment was a vast square chamber, having a view over the court, the ceiling of which was covered with silk work, and the walls with mirrors. I saw in it some mahogany commodes, but nothing else, all the sofas having been removed to Bechiktasch, for the use of the first mentioned princess, which proves that the palaces of her highness are not very abundantly furnished.

From the chamber of the sultan we proceeded along a narrow and winding corridor, lighted by several small loop-holes which faced the sea, till we reached the apartment of the Validé Sultana, or the mother of the Sultan; it is built partly over a keosk, known by the name of the keosk of the Validé-Sultana, the marble columns of which are seen and admired from the quay. The part which is over the court differed but little from the chamber we had left, except in the furniture. I observed in it two secretaries ornamented with fleurs des lis, a large crystal lustre of an ancient and gothic style, some sofas covered with Lyons brocade, several porcelaine vases for containing flowers, and the walls covered with mirrors. We ascended to that part of the room which is over the outside of that part of the keosk by six steps covered with scarlet cloth, embroidered at the edges At top was an alcove, and an oratory closed by a gilded grating, in which the sultana said her namaz or prayers. We went up, and I examined at my leisure innumerable little ornaments, which it would be useless to describe. On the side of this oratory is a small gilded minaret, which is seen from without, and from which one has a magnificent view of the whole of the Bosphorus. But I must declare that every thing which regards the decoration of the harem is ridiculous and pitiful in the extreme; and many of our modern yeomen would not think the apartments themselves worth living in. This proves that lady Montague had never been in the harem; for she had too much discernment to be so deceived as to give such a brilliant description of a place so mean and wretched.

From the apartment of the Validé-Sultana we went to see a bath which is formed totally of white marble: this bath of the sultan is assuredly not a work of the Turks; it has rather the appearance of an antique sarcophagus, or of some article employed in the ancient temples, to which they have given its present distinction. The apartment which contains the bath is not in the oriental style, but more like those in Europe. The inlaid floor is so level and compact that it seems as if formed of a single flag of finely polished marble; and the walls are not less elegant, and the dome is sculptured after a good model, though

without figures. I could not learn by whom this building had been constructed, nor to whom to attribute the columns of the lower gallery. As to the bath, it may well be boasted of as the thing most worthy of attention in the seraglio. The water is let in by gilt cocks, and forms at the pleasure of the bather a body of any specific depth. In this bath nothing is respired but an atmosphere of odours, which makes it very different from the baths of Constantinople, where the dense vapours of the soap and perspiration strike the olfactory nerves the moment of entering. In short, I admired this spot, which I considered as something worthy of the arts; and its solidity gives me reason to hope that it has nothing to fear from the ravages of time.

The apartments on the other side of the terrace, which divides the harem, contain nothing worthy of mention, except a keosk of the sultan's, called the keosk of the Mirrors, in which there are five beautiful pier-glasses, being the remains of a much greater number.

During this perambulation my guide entertained me with an account of the manners and customs of the harem, and the unhappy fate of the women, who linger in a spot where the passions exercise all their violence, to gain by artifice and intrigue the unstable heart of the sultan. It is here that those women who are blessed with an ardent imagination, deify the phantoms of their amorous delirium; they become the lovers of each other; and often when despair takes possession of their faculties, the life which they detest is terminated by suicide or consumption. Each sultana has a residence to herself and her own slaves, but these unfortunate girls live all together; their mistresses sometimes come amongst them on a visit of ceremony, and occasionally give them little fêtes, at which the sultan assists. On these occasions they display the charms of their voice, and they cause the slaves to execute voluptuous dances, in which they bear a part.

When the sultan honours a woman with his presence, he generally repairs to her apartment, where they are left alone; but the reader must not suppose that this is in consequence of the distinction of the handkerchief, a fable as ridiculous as all the rest which have been published concerning the harems. He comes after causing himself to be announced by a black eunuch, who prostrates himself before the princess, over whom he tyrannizes at other times by incessant watching.

Selim III. prefers to these interviews the amiable society of his mother, whom he respects and cherishes with the greatest tenderness*. When he comes to the harem it is do her homage

* The Sultana Validé, who has already been alluded to, and whose history is given in a preceding chapter, died in November last at Constantinople, aged 74, and was buried with the greatest pomp, the sultan being the chief mourner.—Ed.

and unburden his cares on her bosom; for though this prince is too weak to take any great resolution, he has all the virtues and qualities of a well-informed private individual. He is, however, accused of a vice peculiar to the nation, which is that of witnessing the practices with which his women amuse themselves; but this is one of those popular reports which cannot be proved; and even if true, it is not surprising, when we consider that this prince has been enervated even from his infancy. Let us therefore pity a monarch who has no other bad qualities than what arise from his own simple good nature, and from the disgusting ignorance of a nation which no human art can restore to a level with the powers of Europe.

We left the harem on tip-toe, after taking every precaution that we were not perceived. Our conductor assured us that we were the only Europeans who had hitherto entered that building.

Before we separated, M. Jaques took us to his house and gave us some refreshment; when he declared how greatly he was tired of the service of the sultan, though he received six thousand piastres per year: he stated his intention of shortly returning to Rastadt to pass the remainder of his life, and where, as I have already observed, he has arrived.

I now come to the most agreeable part of my adventures, the period of my return to France. As the Porte had consented to the liberation of the French prisoners and their partial embarkation for France, some of them obtained leave to organize a sort of council, designed by the name of the Commission of Assistance, and of this M. Ruffin was the president. The object of this institution was to afford the French prisoners the assistance which the government allowed them, according to their rank. We were indebted for our enlargement principally to the influence of Russia, who had openly declared herself in our favour, since the First Consul had sent home the Russian prisoners without exchange.

Thus the power which had the greatest influence at Constantinople covered us with its ægis; and the commission hired a vessel under the Russian flag which was to sail with our countrymen early in September. The passengers encumbered themselves with provisions for the voyage, and the vessel was to take whole families of men, women, and children; but though I sincerely regretted the inconvenience of such a society, it nevertheless afforded some amusement, from the pretensions of every person to appear of importance. The Greek sailors were by no means the last to perceive this assumption, and profiting by the anarchy, they deferred their departure from day to day, sometimes under the pretext that water was scarce at Constantinople, and that they had great difficulty to procure it; sometimes from

another motive; but their real intention was to embark different articles for speculation in France.

At length the day arrived to quit the Turkish shore, but which I think would never have taken place had it not been for the great exertions of Messrs. Fleury and Fonton. There was always something wanting; and when we were under sail off St. Stephen's, one of the best sailors continued to lament the loss of a cold pie which he had forgotton to put in his box of provisions.

On the 9th of September the order of the caimacan came down for us to quit the shore of Tophana, and in the morning I came on board to take my place on the deck, which was humbly designated by a No. 17. Being seated, I had the pleasure of seeing the families file off with their boxes, hen-roosts, fruit baskets, and provisions, which made our vessel appear like a floating isle, or rather like a fair. The secretary of the drogman of the Porte came to visit us, for the purpose, as he said, of counting us; but as I represented to him that the Frenchmen who were going off, might make game of him during the operation, he consented to dispense with it, saluted me, and returned to Constantinople.

At two o'clock a gun fired for us to get under weigh; but as there was not a breath of wind, we were towed out by six shallops till we got opposite Dolma Bakché, where the north wind began to blow, when hoisting our sail we began our voyage. The cartel flag of France and Russia was then raised, and our captain, on saluting the seraglio, fired a gun loaded with ball, which sunk a galley and struck against the walls of the palace. The next day we came to anchor at Nagara, about half a league from the Dardanelles, where we staid only to procure water. We here inspected our salt provisions, which we found fit to throw overboard, and it was agreed to replace them by some half-starved sheep; but woe to those who attempt to make purchases at the Dardanelles, where every thing is much dearer than at Constantinople. We then left the Hellespont, and with the greatest emotion I again saluted the plains of Troy.

In forty-eight hours we were conveyed to Cerigo; and the wind being contrary, it took us eight days to reach the channel of Malta. We met several cartels bringing the French garrison from Cairo to Marseilles, who informed us of the entire evacuation of Egypt.

Nothing worthy of mention occurred till our arrival at Porto Conte, in Sardinia, where we anchored, and I landed with my comrade Fornier, to observe a tower which commands the entrance of the harbour. We found the shore covered with rocks and totally steril. On coming within twenty paces of the tower,

we heard a voice call out to us to stop, and soon afterwards the commandant of the tower descended from his aërial palace, by means of a rope-ladder. He said that he was an alcaide in the service of the King of Sardinia, and that he was commandant of the port in which we had anchored. I must confess he did right to inform us of his dignity, for he had more the appearance of a magician than an alcaide. In fact, who would have supposed an alcaide to be a man scarcely covered with a pair of white breeches all over patches, with no stockings on his legs, and only a pair of old slippers on his feet, which had lost their colour by age: his waistcoat was without sleeves, and the fronts, which were once black, had now acquired an amber colour, while the back of it seemed to be made of a piece of old sail cloth. We, however, paid our respects to Monsieur l'Alcaide, who, according to his own account, was one of the most illustrious personages in all Sardinia. In return for our salute, he took off the portion that remained of a hat.

After the usual questions relative to the plague, we told him we wanted to buy provisions, and were informed, that we could only get them at Algieras, a town about four leagues distant; but on learning that even there they could not be sold to strangers without an order from the governor, we resolved to apply to that magistrate, through the medium of the Russian consul. The alcaide having left us, reascended into his chamber by the rope-ladder, and we were having a pleasant conversation with him from thence, when two artillerymen, who formed his garrison, joined him: they were dressed in coarse cloth, and had a sort of black petticoat instead of breeches. We could not forbear laughing at the awkwardness of their motions, and at the enormous ruptures which disfigured them; and the good alcaide was far from being offended at our presumption, but came down again to accept of a few sea-biscuits which we offered him: for bread, as is known, does not transmit the plague.

In short, after writing several letters to the Russian consul, he came in his barge to our vessel, followed by a boat filled with provisions. The next day we sailed, and soon arrived at the lazaretto of Marseilles: here we learned that preliminaries of peace had been concluded with England, at which tears dropped from every eye. We also found that the second cartel which sailed from Constantinople six days after us, had arrived at Toulon, and that the third, which sailed twenty-two days after us, was performing quarantine at Marseilles: here my voyage was at an end.

CHAP. XVII.

ADVENTURES OF MESSRS. POITEVIN, CHARBONNEL, AND BESSIERES, BEFORE CORFU.—SIEGE OF THAT TOWN.—ARRIVAL AT BUTRINTO.—PORTRAIT OF ALI PACHA, AND HIS SONS.—SITUATION OF THE FRENCH IN HIS CAMP.—ACCOUNT OF HIS ARMY, AND MANNERS OF THE ALBANIAN SOLDIERS.

AFTER the account of my personal adventures, and of those who were detained with me, I shall pass to a relation of the events which happened to those respectable officers who were separated from us, when taken by the pirates. They have confided to me the care of publishing the notes which they collected; but if their time were not occupied in the camps, or in fulfilling other important functions, this doubtless would not have been reserved for me, and the reader would have had the advantage of observing in original colours the pictures which they intended to lay before him.

Messrs. Poitevin, Charbonnel, and Bessieres remained in the power of the corsairs, who entered the canal of Corfu, and not seeing Messrs. Beauvais and Gerard return, but finding that the pirate had delivered them to Cadir Bey, the commandant of the Turkish naval forces, and supposing that they were more fortunate than themselves, they demanded to be conducted before this chief. But Orouchs became enraged at their request, forced them into the hold, loaded them with irons, and chained them to the well. What words can represent the horror of their situation, on finding that they were reduced to a glass of fetid water, and a piece of mouldy biscuit per day, while the crew never spoke to them without insults in their mouths, and a poignard in their hands! To complain was a crime, and M. Charbonnel was on the point of having his throat cut because he made himself, by means of a penknife, a cord to support the weight of the chain round his loins, which fatigued him, and chafed his leg. But notwithstanding the precautions of the Reis Orouchs, and his sailors, the report that he had other prisoners in his possession, whom he wanted to turn to advantage, was soon spread abroad. The fishermen who sold the sardinias, and who had been so liberally regaled by Orouchs at the port of

Paxous, asserted that he had in his possession some prisoners of distinction, whose trunks were filled with sequins. The story increased in proportion to the distance it travelled, till at last it was publicly said at Constantinople, that the miserable tartan which had us on board, was laden with gold dust from Abyssinia.

The siege of Corfu continuing with some success, and the presence of a number of ships at anchor in the channel, obstructing the objects of the Russian admiral, who directed the operations, he ordered them to retire to the ports of the continent; in which order the corsair being included, he obtained what he ardently wished for, and immediately sailed for the little port of Butrinto, opposite to Corfu, where Ali-Pacha was encamped with an Albanian army. This Pacha, whose hands still smoked with the blood of the Frenchmen who were killed in the battle of Prevesa, and with that of the inhabitants of the town, whom he had immolated to his resentment, did not see without a real uneasiness, the Russians such near neighbours to his pachalic. To cover therefore the frontiers against any unexpected invasion, which he dreaded on their part, as well as against the Turks themselves, whose disposition towards him he suspected, he had sent a corps of observation to the port, who at the same time took part in the operations of the siege, while the number of his soldiers, who took their duty by turns, amounted to six thousand. He had at the same time secured to himself an important point by the possession of Butrinto, which the French had evacuated at the commencement of hostilities. He was inveterate against our nation, with whom he pretended to have proposed to make a common cause; and it is true, that before the appearance of the combined squadrons in the Ionian sea, he had offered an alliance, if we would give him up the posts of Terra-Firma and San-Maura, and admit some of his troops into Corfu, to assist in its defence. Whether this overture on the part of Ali was only an artifice, or whether it was contrary to the instructions of the French officer in the Ionian Archipelago, they would not come to an understanding with him. Perhaps at that time, this was a misfortune. It was impossible to guard such a number of scattered points; and if he had been allowed to occupy them, he might have declared himself independent, or at least have caused a diversion by the confusion which he would create in the principal point threatened by the coalition.

Events, however, having taken another direction, Ali, irritated, and wishing to dissipate all suspicions of his fidelity, began hostilities by an act of perfidy, in seizing, without any declaration of war, the Adjutant-General Rose, whom he had called to a rendezvous on the continent. This officer having been loaded with

honours at his court, where he had been received with the greatest distinction, and prevailed on to marry a young Greek named Zoitza, was far from suspecting such conduct on the part of Ali; but after themost amicable reception, he found himself loaded with irons, and sent to Janina, whence he was afterwards transferred to Constantinople. These facts were known, and the ferocious character of Ali did not fail to be exaggerated, though the blood which he had just shed rendered him an object of terror; but this was the man into whose hands the French officers chained on board the corsair, were about to fall.

Scarcely had the vessel cast anchor in the road of Butrinto, when the report of the capture of an important personage reached the camp of the Pacha, who immediately set off in his kirlanguitch, or cutter, to ascertain the fact. He questioned Orouchs, who undeceived him, and offered to shew him the prisoners in his power. This proposition being accepted, he brought up M. Guerini, because he knew Arabic, and could make himself understood with advantage, not by the Pacha, but by the corsair, who knew that language. Soon afterwards the three officers and M. Bouvier were unchained, and delivered up by Orouchs. As a reward for this conduct, Ali loaded him with praises, and gave him the command of his kirlanguitch to make a cruize, asserting, according to the repetition of Orouchs, that he was a good seaman, and capable of rendering him service. As to the French, whatever might be their fate, it could not be otherwise than preferable to their situation while in the hands of the pirate. They found a friend in the secretary of the Pacha, who spoke their language with great purity, and for a long time supported their interest with his master: but the Pacha being inured to fatigues and privations, had no idea of the wants of his prisoners, who were sick and convalescent. The Pacha at length ordered the domestics of the officers to be released from the vessel, and the papers to be sent to him which Orouchs had taken from us, amongst which was the letter of M. Boursier, the French agent at Tripoli, delivered to Orouchs when he set out on his cruize. This proved that our capture was illegal, as the Dey was at peace with France; a circumstance which was afterwards a source of humiliation and misfortune to the pirate.

The French officers, who remained a fortnight in the camp at Butrinto, having been stripped of their property, suffered greatly from the severe weather that had just set in; they were indeed delivered from their fetters, but they were deprived of clothes, and were lodged in a wretched hovel, where they were obliged to sleep on a few planks, below which water was almost continually running, which caused their limbs to be so stiff, that

instead of sleeping at night, they were obliged to walk about and agitate themselves, to promote the circulation of their blood.

The army of Ali-Pacha, composed of Albanians, accustomed to the cold temperature of the mountains, and clothed in thick cloaks, did not feel the rigour of the season, being occupied all day with wrestling in the camp, or with singing and dancing; their sobriety caused them to think excellent a small ration of maize, or wheat bread, a few black olives, and some pickled sardinias. Far different from the Turks, whom they call Osmanlis, whose greatest happiness is to live in indolence, the Albanians are seen always in action, and when they were called on to take a part in the siege, their joy always became outrageous: they were eager in pursuit of danger, and tried which could first get to the shore; but whatever might be the result of the enterprise, they never failed to attribute success to themselves. When they were repulsed, they contented themselves with saying, that they had not been vanquished; but if they cut off a head, they talked loudly of the advantage they had gained. They slept at night in their thick clothing, hung round with their arms, were contented with their fate, and there were not twenty sick in their whole army, which was upwards of six thousand strong. As it is known that the Albanians never complain without reason, it should be added, that no soldier is forced to stay under his colours; for when a man finds himself unwell, he retires to his family; but thinks it a point of honour to return to the ranks as soon as he has recovered.

Proud of his profession, the Albanian soldier thinks himself honoured by the scars which cover him, and makes a pride of shewing them. In short, with such men, if properly disciplined, a general might do wonders, and perhaps change the whole face of the east.

The Albanian officers are generally accompanied by a sort of squires, who, when they march, carry their arms; and by their customs and manners, remind us of our ancient knights.

It will here be proper to say a few words relative to Ali-Pacha, who has some pretensions to the reports of fame. He was born in a village near Tebeleni, about twenty-four leagues to the north of Janina, and his father was said to be a Pacha of two tails; while his mother, who possessed the courage of the Amazonians, gave him valour with his existence. His father died while he was too young to defend his domains, of which he would have been deprived, if his mother had not taken the government into her own hands, and put herself at the head of the Albanians, with whom she gained many advantages over her enemies. At length Ali, who had signalized himself almost from his infancy by deeds of bravery, succeeded his mother:

Barbarian Reis.

Albanian Soldier.

he was often very unfortunate, and at one time was expelled from Tebelini, with the loss of nearly all his villages; but by his address, he so inflamed the Albanians, that he returned and carried every thing before him.

After this success people flocked to his standard from every quarter, till at length the last Pacha of Janina being decapitated for want of energy, Ali was appointed to the pachalic of Albania, and took possession of Janina, the present seat of his power. Being prudent in the midst of his prosperity, Ali wished to maintain the ensanguined post which he had acquired, and in consequence thought to aggrandize himself by the subjugation of the rebels whom he placed among the number of his subjects, and particularly by favouring the Greek religion. He made alliances with Thessaly, and associated his two sons in his government, after making them Pachas. At length, after successes which surpassed his hopes, he received the three tails on returning in 1798 from the expedition to Widdin.

He is now about forty-eight years old, but he exhibits no traces of premature age; his visage is noble, open, and strongly expressive of the passions; he is brave in the extreme; his stature is tall and athletic, and his body is covered with honourable scars.

Ali, at the end of the fortnight, thought of the French officers, his prisoners; and as he intended to remove his camp to the interior, he resolved to send them before him to Janina: he, therefore, dispatched for that town, Messrs. Poitevin, Bessieres, Bouvier, and Guerini, but kept with him M. Charbonnel.

Nothing much worthy of notice occurred during the route. The Frenchmen in stopping at Delvino, a town which contains about eight thousand inhabitants, were lodged in the khan, pell-mell amongst the animals and goods which they carried, a circumstance which happens to all persons travelling in Turkey. Soon afterwards the Pacha sent off M. Charbonnel with his secretary for the same town, though by a different route.

The population of Janina, which may be divided into the upper and lower town, consists of above forty thousand inhabitants, who are perhaps the most industrious of all Greece; and the commerce which they carry on, extends through all parts of the empire, while the vineyards and olive trees, sufficiently prove the richness of this district.

The Pacha placed M. Charbonnel at the head of a school of artillery which he had in this town, gave him the command of all that part of his army, and made him adopt the Albanian costume. Indeed so satisfied was he with his conduct, that he released all the French officers from a state of seclusion in which they had lived nearly a month. As for M. Charbonnel, he lived

almost entirely at Bonila, the palace of the Pacha, or with that vizier himself, whom he accompanied on several expeditions.

CHAP. XVIII.

MONASTERY OF THE PROPHET ELIAS.—RESIDENCE OF THE FRENCH OFFICERS WITH THE MONKS.—SAGORI AND ITS INHABITANTS.—EXTENT, REVENUES, &c. OF THE PACHALIC OF ALI.—TRAGICAL END OF M. DE LA SALLE.—EVENTS WHICH HAPPENED IN ALBANI.—TRAGICAL DEATH OF THE CORSAIR OROUCHS.—WAR WITH THE PACHA OF DELVINO.—GUERINI TURNS MUSSULMAN.

ON leaving Janina to enter the province of Sagori, in which is situated the monastery of the prophet Elias, the road lies to the north. It is impossible to describe with adequate justice, the delightful climate of this district. The sublime mountains, and the charming fragrance which they exhale, claim the incessant admiration of the traveller; indeed they soon made the French officers, who were sent to the monastery of the prophet, forget Janina. The Pacha had caused them to be dispatched thither for the following reason, which shews how much this man, who is represented as a tiger, devotes his attention to the people whom he at first considered his slaves.

A barbarian vessel had anchored in the gulph of Arta, and, it was reported, that one of the crew had died with symptoms of the plague; it was also supposed that several persons who died at the same period in Janina, were infected. Ali, in consequence, gave orders for a cordon to be placed round the spot with which the barbarian vessel had communicated, and to put under quarantine, on an elevated scite, all the prisoners supposed to have had communication with the infected individuals. But not relying on these measures alone, he sent for Messrs. Poitevin, Charbonnel, and Bessieres, and asked if they feared the plague: as they answered they were not alarmed at it, he replied, that he was afraid of it, and proposed to them to pass some time at the monastery of the prophet Elias. "You will," says he, "have some recreation: for the fête of the prophet is at hand, and there will be plenty of good wine."

The French officers therefore set off, and had a charming journey. The monastery is about eight leagues from Janina, and is built on the summit of one of the high mountains of Sagori. The monks received their new guests with pleasure, and were incessant in their kindness while they resided amongst them. The fête of the prophet took place, as the Pacha had stated, and a rich merchant of Bucharest, called Polychronos, a native of

Sagori, did the honours of the banquet; wine flowed in abundance, and every day the officers were invited to some new festival in the vicinity, where the hospitality and frankness of the people made them imagine themselves in the golden age. Indeed the Sagorians are the most mild, social, and honest people in all the Grecian countries; they have the reputation of being courageous, and in short possess every dignified virtue, without any traces of vice.

The fear of the plague having subsided, and the Pacha having no longer reason to watch over the health of the prisoners, recalled them from the monestery, whence they returned much better than when they set out. They now resumed with cheerfulness their usual employments; M. Charbonnel returned to his school of artillery, and the Pacha took M. Bessieres to Tebelini, his native town.

The territory which Ali Pacha governs, comprises Epirus, Acarnania, the mountains of Pindus, the Phocida, a part of Etolia, Thessaly, and some cantons of Macedonia. The pachalic of Ali, in which several other subordinate pachalics are comprised, ought to be considered an absolute little state; it is bordered forty leagues to the north of Janina, by the territory of the Pacha of Ochrida, who is one of his creatures. Above Tebeleni, it extends to the valley of Drino, and to the valley of Erino, and to the frontiers of the Pacha of Scutari. To the west it comprises a very extensive tract, a part of which has been disputed by the Chimariots, and in which Margariti, Paramithia, Phalati, Parza, and Prevesa are independent. Lastly, at the mouth of the Achelous, in the gulph of Lepante, is the pachalic of Messalonghi. Lepante or Enebechté, a pachalic of three tails, forms a territorial division independent of Ali; but the forests of Manina, the banks of the Achelous, and the country within Ambracia, are dependant on his authority.

The revenues of Ali are composed of timars, numerous herds of cattle, and some taxes which are levied with less severity and vexation than in the other parts of the empire. If the produce of his resources be calculated, and the advantages added which arise from the sale of wood and wool, as well as from commerce, (for he is one of the first merchants, and the principal monopolizer in the country,) his total revenue will amount to eight millions of piastres. With this sum he supports his different establishments, pays his tribute to the Porte, and keeps his troops, which, in their ordinary state, amount to between six and eight thousand Albanians. Sometimes, however, he is obliged to increase his army, and consequently his expences. The support of 25,000 men during his expedition against Paswan Oglu, and in the late war, must have cost him considerable sums: he was

also obliged to buy cannon and musquetry, but these disbursements are far from being lost, as the Porte has granted him several demands on the security of Albania, and has put him on a respectable footing.

Ali-Pacha combines with his powerful means the policy of making friends, or of ruining those whose designs he fears. Far from vexing the agas by checking their exactions, he lets them alone, from a conviction that dishonest people can gain nothing by a change from a state of things in which they act with impunity; and hence it is that some of them are fanatically devoted to his interests. He never suffers himself to remain in a fatal security, but examines every stranger who enters his dominions with a view to acquire political information. Indeed every thing seems to predict that this Pacha will be one of the firmest supporters of his master, after he has inspired him with alarms.

Such is the Pacha of Janina, whom I have endeavoured to describe only by his actions which are known. He has a particular liking for the French, and his regret at the death of the unfortunate Lasalle, a French merchant who resided at Janina, is a proof of his friendship for those with whom he is acquainted.

M. Lasalle, according to Mr. William Eton, was guilty of an original sin, on account of the pretended treason of his ancestors, who ought to have delivered the Morea to the Turks at the time it was occupied by the Venetians. M. Lasalle was assassinated in the city of Janina by an officer of the squadron of Ambro. The English author says, that this was an expiation for the supposed fault and attachment to his country; but history will avenge our countryman. I will, however, mention the fact, and repeat names. One of the pirates who belonged to the staff of Ambro, after the destruction of that chief, whose ship was sunk by a French frigate, came to reside at Janina, where he passed an apparently retired life. Every year in the mild season he was missed; but the gold which he brought back and spent with prodigality, awakened suspicion, and it was ascertained that he crossed the mountains of Macedonia, and joined a band of pirates who infested the coast. In short, his crimes being established beyond a doubt, Ali-Pacha had him seized, and availing himself of the first spot that offered, he caused his head to be cut off in a garden belonging to M. Lasalle. The partisans of the pirate who shared the plunder, accused the French merchant of having assisted in the punishment of a defender of the Greeks, and the unfortunate Lasalle was assassinated by another officer of Ambro's squadron in a street of Janina.

The Pacha sincerely regretted Lasalle, and made every effort to detect the assassin, but he escaped.

To return to the French prisoners, the Pacha knew how to

employ them to advantage; thus he made M. Poitevin draw him plans of fortifications, with which he covered the town and some points of the lake, under the inspection of M. Bessieres; while M. Charbonnel organized artillerymen and mounted his guns; he also laid out the garden of the Pacha at Bonila. At length, as he intended to make war against Mustapha, Pacha of Delvino, and the Suliots, against whom he had to complain, he wished to know if Charbonnel was a good engineer, being already acquainted with the rank he held in our army; he therefore had a private interview with him, and without the aid of an interpreter, as they both understood Greek, he took him to the harem, in which his artillery was kept, where he desired him to pick out a mortar, and let him witness the throwing of bombs, at which his own people were by no means expert.

In compliance with the orders of the Pacha, the colonel was introduced at the harem, and picked out a mortar of middling calibre, which they were obliged to roll down the staircase belonging to the ladies. During this operation the colonel, who still wore part of his European clothes, was recognised by a French-woman, who was a slave of the Pacha's mother; and this unfortunate creature was so overjoyed as to rush out suddenly upon him from the apartment. It is certain that the love of one's country cannot be justly appreciated except in exile, or in great calamity at a distance. At the voice and tears of this woman the colonel stood amazed, hesitated, and scarcely believed his eyes. The unfortunate woman entreated him to give her some intelligence about her husband, who had perished in the terrible rencontre at Prevesa, but of whose fate she was ignorant. She was almost overcome with anxiety, when Muctar, the eldest son of the vizier, who was going to see his mother, interrupted them. Astonished at seeing in the harem a woman conversing with a stranger, he approached the colonel, and without the least emotion, said to him, "*Go on, my dear soul, be quick about your business;*" words very different from what we would expect to find in the mouth of an Oriental, whose harem is a terrible place; but it proves that the Albanians are far less ridiculous in what relates to their women than the Osmanlis, or Turks of Constantinople and its vicinity.

The mortar having been conveyed to Bonila, M. Charbonnel constructed a platform, and waited according to the appointment of the Pacha to fire off the bombs. The Turkish bombardiers, whose skill was to be put to the proof, and compared with that of the colonel, had contented themselves with laying the billets and other materials for the platform on the ground, without troubling themselves about its level.

At length the day arrived for giving a chief to the corps of

artillery who wore great black caps, (for the most expert was to obtain this rank,) and the vizier, with the two pachas, his sons, the agas, and the whole garrison of the capital, repaired to Bonila. Ali caused a little tent to be erected as a mark, at the distance of about 600 fathoms. The first two bombs were discharged by M. Charbonnel; the former fell beyond the mark, the latter within it, but both in a right direction. He was about to rectify the piece for a third discharge, when Ali ordered some of his bombardiers to fire it; they began by dragging the mortar off the platform, and fired at random, by which not one of the bombs touched the mark, bnt they fell in all directions, so that at the sixth discharge the vizier ordered them to stop, and after abusing them for their ignorance, he made a sign to the colonel to begin again. In the mean time the colonel had loaded a bomb, and put a fusee in it which he had prepared himself; and having calculated from the first two fires the quantity of powder which should be put into the mortar, his bomb fell on one of the pickets of the tent at which he aimed, and on exploding, it blew the whole into the air; an event which had never before been witnessed in that country. This produced a general shout of applause, and every body rose spontaneously, Ali excepted, who remained sitting with his physician. Veli-Pacha, by the direction of his father, took the colonel by the hand, and brought him before the vizier, from whom he received congratulations and a pelisse. He gave him at the same time the appointment of chief of his cannoniers and bombardiers. The next day M. Charbonnel received a complete Turkish dress, and was ordered to instruct some young Greeks and Turks belonging to the Pacha's body guard of artillery.

These functions caused a constant intercourse between the colonel and Ali-Pacha, and the former was frequently at the palace, where he often met the corsair Orouchs, who was the cause of our captivity: this pirate, the last time the colonel saw him, had come to give an account of his cruizes, the success of which was far below the great hopes which his own boasting of his abilities has given rise to. He behaved in the most respectful manner to the colonel, whose ascendency filled him with astonishment, and made him be always at his heels, when one day M. Charbonnel, who wished to get rid of him, said in a prophetic tone, "Get out you scoundrel! see what I have become through your villainy! you shall be hanged!" Never was an oracle more true. Orouchs, on making another cruize, lost the Pacha's kirlanguitch, which was run down; and being imprudent enough to appear again at court to give an account of the transaction, Ali ordered him to be strangled.

A short time afterwards war was declared by Ali against Mus-

tapha, pacha of Delvino; and M. Charbonnel received orders to prepare the materials for a siege,, while the Greek peasants were put in requisition to drag the cannon and mortars to the frontiers, and to take part in the expedition under the command of their papas, who acted as captains to this singular militia. Wars of this kind are not attended with such calamities as those that break out amongst sovereigns; and the space of a week or a month generally produces the olive of peace: the armies then fall upon the cattle, and pull down a few plantations of olives, with which they regale themselves, and over which their animosity is forgotten.

On advancing towards the possessions of the pacha of Delvino, the Albanians began to live at the expence of the enemy, and meeting with no opposition approached to lay siege to the town: after a few bombs had been thrown into it, Mustapha submitted to the wishes of the vizier of Janina. When M. Charbonnel returned to Janina, he and his fellow prisoners witnessed an event as singular as it was unexpected.

M. Guerini, a bare-footed Carmelite, and member of the inquisition of Malta, had been made prisoner with us on board the Leghorn tartan. He was forty-two years of age, and had preached the gospel at Damas in Syria, and in Palestine, where he acquired a knowledge of the Oriental languages. Being at Malta when it submitted to Buonaparte, he solicited General Desaix to take him as his interpreter; but when he got to Egypt he found a military life not suitable to his taste, and he obtained permission to return to Italy. On our passage we paid the greatest reverence to him on account of the austerity of his principles, and we thought that he would be resigned to our misfortunes; but the heart of man is an abyss. Guerini, who was a missionary and an inquisitor, proved also a modern Escovar. At Janina he formed a connection with a santon, another fanatic of a ridiculous religion, and every day they went together amongst the mountains, whence they returned daily more pleased with each other. We were, however, far from suspecting their designs, when the Carmelite, to excuse himself, became his own accuser. He sought out M. Bessieres, and observed to him, that all religions were good, and he was far from condemning any one on account of his faith, but that he had been in error till Mahomet had appeared to him and opened his eyes. He afterwards attempted to convert M. Charbonnel, and told him confidentially that if he would become Turk, he might be a pacha in less than two years. To conclude, Guerini made a public profession of his new faith, was circumcised, and took the name of Mahomet.

Soon after this event the pacha gave liberty to M. Bouvier,

the naval officer already mentioned. Seeing that he could derive no advantage from him, and that he was so affected at his captivity as sometimes to behave quite ludicrous, he allowed him to return to France without even taking his parole. He also wrote to the other prisoners, promising them a speedy deliverance in rotation, in order that the Porte, who knew of their captivity, might not take offence: at the same time he made them protestations of friendship, and never expressed a wish that they should embrace Islamism.

CHAP. XIX.

AFFAIR OF PREVESA AND THE CIRCUMSTANCES WHICH LED TO THE MASSACRE OF THE FRENCH.—HEROIC ACTION OF CAPT. RICHEMONT.—TREACHERY OF THE SOULIOTS AND THE GREEKS OF PREVESA.—CRUELTY OF ALI TOWARDS THE TOWNS-PEOPLE.—WAR OF THE SOULIOTS WITH ALI.—MODE OF LIFE OF THE ALBANIANS.

THE little town of Prevesa is situated along the shore, comprised in the mouth of the Gulph of Arta, formerly the Gulph of Ambracia, and occupies a line of about three hundred paces. The soil which rises to the west renders the shore on the seaside difficult of access; but the fortress of Prevesa being totally ruined, leaves the cape undefended. The sea which separates it from the Promontory of Actium, or Cape Figalo, does not begin to deepen till opposite Prevesa; for between Saint Maure and the continent, the navigation can only be performed in a canoe made of a single trunk of a tree. There are many antiquities in its neighbourhood, particularly Nicopolis or the town of victory, which was founded by Augustus after the battle of Actium, and which he peopled with inhabitants from Anactorium. The French were well recompensed for the excavations which they made amongst these ruins, while they were in possession of Prevesa; but the territory of Nicopolis became the theatre of a dreadful event. Buonaparte, on hoisting his colours on the Pharos of Alexandria, dispatched an aviso to France to announce what had occurred, and as it was foreseen that war would take place with Turkey, prudence rendered it necessary to make preparations. I cannot enter into the particulars of what passed at Prevesa; but I know that to the latest moment we were deceived as to the dispositions of the Pacha of Janina.

Ali being obliged to give proofs of his fidelity to the Sultan, had raised an army of twenty thousand Albanians, at the head of which he placed himself, and went against Passwan Oglu, who was

shut up in Widdin. The expedition, however, terminating in favour of the rebel, who received the three tails from the Porte, Ali returned to Epirus at the time when the expedition to Egypt took place. Being witness of the defeat of the Capoudan-Pacha and Alo-Pacha, who had perished in the snares of the grand admiral, he wisely resolved not to risk himself any longer in the midst of camps, and he owed his preservation to the resolve he had taken of remaining surrounded by his Albanians; but he had scarcely deposited his arms, when he learned of the events which had taken place in Egypt, and for some time remained undecided.

From residing in the vicinity of Corfu he formed an acquaintance with the adjutant-general Rose, whom, as I before observed, he caused to marry a Greek girl of Janina. He assisted at the wedding, and received him every time he came to court, with the same honours as he bestowed on the pachas. Rose, seduced by these attentions, persuaded himself that there could be no duplicity in the Pacha, and was even so credulous as to suppose that the latter intended him to act an important part under his auspices. Nor did his opinion alter, when in August 1798, some vessels bearing the French flag were seized in the Gulph of Arta; the cunning Ali, however, was well aware of our strength at Corfu, though we had but confused ideas of his preparations. It was nevertheless resolved to abandon Butrinto in case of danger; but the general of division wished to keep Prevesa, as if an isolated promontory was of the greatest importance. The designs of the pacha, whose eye embraced the whole maritime frontier, were still unknown; he wrote to demand payment for some hundred of oxen which he had supplied to the French fleet while in the road of Corfu, and even held out the possibility of an alliance. On this ground he invited his friend Rose to a conference, which the unfortunate Frenchman eagerly attended: he received him with the greatest politeness, asked him to dinner, and a few minutes afterwards sent him off in chains as a hostage for the Porte.

After this event war was considered as inevitable; the French began to raise redoubts for the protection of Prevesa, and the captain of artillery, Richemont, was appointed to direct the operations, while general Lasalcette came to take the command of the few men it contained. Our resources were so limited that we had only two pieces of iron ordnance for the redoubt which had been constructed; yet every measure was taken for a rigorous defence; and the garrison accepted the offer of the Souliots who proposed to act under the orders of the French, and sent them arms and ammunition. Our corps being thus furnished with un-

expected means of defence hoped to be able to check, and even to conquer, the Albanians: for what might not a body of Greeks perform who were animated by the double desire of vengeance and liberty, and united to six hundred French soldiers.

Scarcely, however, had M. Richemont placed his two pieces of cannon on the redoubt, when information was received of the march of Ali-Pacha. The Greeks, who let Ali know what was passing, also informed the French officer of his movements. On the night of the 26th of October, we heard the shouting of the Albanians amongst the mountains, and towards midnight general Lasalcette ordered the scattered troops to form an extensive line, put the municipal guard of Prevesa under arms, and made every preparation for hostilities.

The Souliots, however, did not appear. A sinister wavering manifested itself amongst these auxiliaries; and at three in the morning an attack of musquetry having commenced, the general repaired to the redoubt.

At break of day Ali Pacha and his two sons, at the head of nine thousand Albanians, rushed with impetuosity down the mountains; in which a part of the Souliots who had formed themselves fired on the French, and took to flight. The Greeks o the municipal guard imitated the example, and the Albanians profiting by this defection, rushed towards the redoubt, when in an instant the field was covered with their furious hordes; while the two pieces of artillery mowed down whole ranks. The few detachments of French were thus enabled to resist for some time the whole force of the Albanians. At length fourteen grenadiers formed a platoon, and retired towards the shore to embark on board the brig Frimaire, when they were fired on with musquetry by the inhabitants of Prevesa: their resistance was useless, their last hour was come, and they fell amidst the heaps of the enemy with whom they had covered the plain. Thus the French were destroyed by the superior number of the Albanians, and general Lasalcette was in the power of the pacha, who ran about with the greatest eagerness to check the fury of his soldiers, who were bent on the destruction of the prisoners. The dreadful day of Prevesa was concluded with a brilliant act, which covered M. Richemont with glory.

Foreseeing the issue of the disastrous affair, he armed himself with a musket, and yielded his ground step by step till he reached a mass of the ruins of the amphitheatre of Nicopolis: he was accompanied by the young Gabauri, who was renowned through the army both for his beauty and his bravery. Richemont proposed to him to rally a few of the French, who were dropping one after the other; but scarcely had Gabauri left his friend

when he was attacked by an Albanian horseman, whom he killed, but was immediately overcome by a number of those who followed him. At this sight Richemont resolved to mix his blood with that of the Albanians, and dearly to sell his life.

His musket being loaded he examined the space which separated him from the Albanians, who were rushing about like tigers, when one of them perceived him, and came towards him at full gallop. Richemont seeing him alone, ran out to meet him, when suddenly avoiding his blows he ran him through with the bayonet: a second who came to avenge his comrade fell by the discharge of the musquet. Richemont now seemed to possess double courage, and the enemy were so terrified that they let him have time to reload it. But at length a whole squadron fell upon this brave warrior, who reserved his last fire for the son of the Pacha: he saw him, took aim, and fired; but the ball changing its direction, broke the thigh of his squire. A shower of bullets was then poured upon M. Richemont, but without wounding him severely: his bayonet still sparkled, and made the cavalry retreat as fast as they approached him. At length overcome with the struggle, he rushed among the barbarians, when his bayonet striking in the head of a horse he was left disarmed at their mercy. In a moment he was covered with wounds: a blow from a sabre made a deep gash in his arm, and they had begun to drag him by the hair, with a view to cut off his head, when Muctar interfered, and caused them to respect his prisoner. He had witnessed the bravery of Richemont, and made him march by his side till he had placed him out of danger.

The torrents of flame and smoke now shewed that the unfortunate inhabitants of Prevesa were expiating their disloyalty. It was in vain that they had turned their arms against the French, as they had hoped that their perfidy would leave them secure; their women were violated, and their houses destroyed. Ali, however, ran about with the utmost anxiety, to check the carnage and save the few French who were scattered through the town; but he could not prevent the Albanians from cutting off the heads of the dead and wounded, and night alone suspended the effusion of blood.

The next day, however, developed a scene of cool and premeditated barbarity, and proved to what an extent the resentment of Ali-Pacha could be carried. He came and installed himself on the smoking ruins of Prevesa, where, in a high gallery which the flames had spared, he commanded three hundred Greeks of Prevesa to be brought before him, and had them inhumanly butchered in his presence. Thus terminated this un-

fortunate affair, and the next day the French prisoners, about two hundred in number, were sent to Janina, whither they were obliged to convey the bleeding heads of their comrades, and at the town of Laroux, at which they first stopped, they were driven to a pond, like so many cattle, to slake their thirst.

The unfortunate Richemont had new dangers to encounter. The wound in his arm began to mortify, and the gangrene threatened to invade the shoulder, when a physician of Janina, ignorant that gangrene has its limits, resolved on amputation; but before M. Richemont submitted, he wrote several letters to France, which he considered as a last adieu. The day fixed for the operation was thus protracted, and when it arrived, the doctor did not know how to perform his duty, so that the patient was saved. About six weeks afterwards this officer was sent to Constantinople with M. Rose and others, where he was thrown into the Bagne.

I have already spoken of the people who inhabit the mountains and villages of Souli. The wars of the Souliots are famous, and the people have been represented as a race entirely devoted to the cause of liberty. Souli was the Pharos of Greece, and its rocks were the asylum of eight thousand inhabitants, amongst whom were about two thousand warriors of different ages. They had signalized themselves by several prodigies of courage, and often descended like a lava into the plain of Janina, though they could not keep an inch of the soil which they seized on. Ali who observed their conduct, employed alternately policy and force; but his attempts led to no advantage, and if he succeeded in producing anarchy, they still laughed at his object. As in these wars the Pacha acted without any plan, contenting himself with an impetuous attack, or blockading the defiles for some time, he always finished by disbanding his army, and by the Souliots renewing their communication. Sometimes each party made truces, with the reciprocal intention of breaking them on the first opportunity, while the interest and ambition of the vizier dictated the extermination of the Souliots, and the latter by their quarrelsome disposition were always bringing him to battle.

The Porte, however, was far from requiring the destruction of Souli; because it considered that nation as a counterpoise to the power of Ali; and the Souliots might have turned the disposition to their advantage, if they had solicited the protection of the Grand Seignior; but they were too proud of their courage and too confident in their positions, to extend their views beyond their own horizon.

The exterior villages which Ali-Pacha had ruined in 1796 had deprived the inhabitants of Souli of the resources which they used

to obtain from them; but he had in vain endeavoured to force them among their rocks. Having been vanquished in several attacks, in which he saw his best troops fall beneath the stones and trunks of trees which were thrown on them from the fortified peaks, he was not even able to prevent his own territory from being occasionally laid waste: he therefore now took the resolution of terminating this long quarrel, which he might much sooner have decided, if the French officers had assisted him in his projects.

He began by causing towers to be built in the defiles, and the year 1803 was the last for the tribe of the Souliots. Being incessantly pressed and attacked by an enemy a hundred times their force, they found themselves obliged to abandon the most advantageous posts in the mountains, after soaking them with the blood of their opponents, and were compelled to retire to Parga. The position of Agia-Paraskevi, which was the last that gave way, was occupied by 300 Souliots, under the orders of one Samuel, a calover or monk, who had commanded the tribe for three years. They saw without alarm the advance of the Albanians, whom they never ceased to fight and exterminate for six days; but their provisions and water beginning to fail, they were obliged to capitulate, and were allowed to retire to Parga.

The hostages being given on each side, the post was evacuated, and the calover, with four of his soldiers, were all who remained to deliver up the ammunition to the two beluk-bachis who were sent by Ali-Pacha. Being introduced by Samuel to the depot of stores, he set fire to the powder, and blew up himself, his four companions, and the Mussulmans who attended him. The Pacha on hearing this news, thought himself absolved from his treaty, and wished to avenge himself on the Souliots who had retired with their wives and children; but the unfortunate Souliots in a state of despair, made a vigorous resistance, till they reached their merited refuge, in the hope of one day returning to their homes.

Having said so much of the Albanians, I shall add a few remarks on their manner of living. They may be called the Scythians of the eastern empire. Their wants are few; in general their houses contain only a ground-floor; and they sleep on mats covered by their thick great-coats. They are unaffected by the variations of the atmosphere, and pass a life of continual labour; their food consists of milk, cheese, olives, vegetables, fish, eggs, and, occasionally, meat in small quantities. Sometimes they eat bread, but in general they are satisfied with boiled wheat or maize. Their drink is various, but in general it consists of wine.

The people of the towns have better houses than those in the country parts, and their regimen is much superior, as they eat lamb, roast pigs, poultry, and game, while their oil and wine are

excellent. They also use much coffee, and the monasteries of the caloyers abound in the rich liquors of Corfu and Cephalonia.

The Albanians, whether shepherds, warriors, or farmers, wear a coarse kind of woollen cloth, and either have no linen under it, or when they do, they never change it till it drop off in rags. A dirty shirt is considered as a sign of bravery, and a soldier prides himself upon wearing it, because he deems it a proof of the privations he can undergo without murmuring. Being sedate and active, they content themselves with a little diluted flour or with rice mixed with butter; while singing, dancing, and gaiety, seem to repair their fatigues.

The inhabitant of Upper Albania cultivates vines and olives, and employs himself in the forests in cutting down oaks for ship-building, which are conveyed to the nearest part of the coast. In winter this part of the country seems buried beneath the snow; but the people appear insensible to the severity of the season, and having then little occupation, they amuse themselves with hunting. The inhabitants of the towns are far from enjoying a similar degree of vigour. The Greek in winter covers himself with clothes, and burns a chafing dish in his apartment; while the apathetic Albanian shrugs himself up, and sustains the severity of the elements, because he is unable to do otherwise.

The women, who give birth to these vigorous people partake of their hardy organization; they possess strong constitutions, and know nothing of the voluptuousness of the harems; on the contrary, they labour in the fields, and frequently share the dangers of their husbands and children. They are thus less subject to diseases, and preserve the regularity of their features for a length of time; they also become mothers till as late a period as that of the females in the northern parts of Europe.

These women sleep upon the same mat as their husbands, wear the same kind of coarse cloth, and often walk with bare feet and legs during the most rigorous weather. They have also more than once gone out with them to war; and when the mother of Ali-Pacha has taken up arms, the women of Upper Albania have run to place themselves in the ranks, and exhort the men to perish in their general defence.

Besides the bravery which is natural with the Albanians, they have a decided frankness, which is not common with the Orientals: for they express without reserve their esteem or their disdain. If they speak of the Osmanlis or eastern Turks, it is only to express their contempt of them: thus they are incapable of that perfidy which the Mussulman displays; for they never load with caresses the person they intend to murder, or whom they hate from the bottom of their hearts; they declare an open hatred, and never fail to state their intentions. From these traits in their

character, it is evident that they are not zealous Mahometans; indeed, they practice the external ceremonies of their religion so negligently, that they believe as little in their prophet as in Jesus Christ; and they more frequently swear by the latter, than by their own faith, in verification of what they assert. I regret to add, that these people are liable to reproaches which outrage morality. It appears that certain infamous propensities are the result of their state of barbarism: for the Albanian is dissolute without suspecting the enormity of his fault, as he sees it practised and patronized by his chiefs; and perhaps the brutal passion to which I allude arises from their residence in camps, and the wandering life that they lead.

Being little addicted to jealousy, the Albanian does not lock up his women; and in the mountains they are found unveiled and unrestrained. Interest has no share in the alliances that they form; and when a marriage is once consummated, it is rarely broken by divorce, so common among the Mussulmans. It is seldom that a man keeps more than one woman; the instances to the contrary being only amongst the opulent, who submit to the custom rather from luxury than voluptuousness.

I shall terminate my account of the Albanians, with observing, that every where they are uniting and forming a distinct body, whose name causes terror; they obstinately preserve the Sclavonian language; and though they are in a great degree expatriated, they are proud of the name of Albanians, their national appellation.

CHAP. XX.

NEW TROUBLES IN ALBANIA.—ESCAPE OF THE FRENCH PRISONERS.—REWARD OFFERED FOR THEIR HEADS.—PUNISHMENT OF THEIR GUIDE.—CAPTURE OF M. POITEVIN.—SECOND ESCAPE OF THE PRISONERS AND ITS CONSEQUENCES.—THEIR TRANSMISSION TO CONSTANTINOPLE AND THEIR DEPARTURE FROM THAT CITY FOR FRANCE.

I HAVE already stated how highly the French officers were in favour with the Pacha; but by two years residence in his capital, they learned that they could not depend on his word; as he incessantly promised to set them at liberty, without having the least intention to do so. Hence considering themselves bound by no engagement or parole of honour, they resolved to escape at the first opportunity. While this project was in contemplation, different reports were circulated in Albania, and that province was supposed to be in danger of an invasion from the French, while

the pacha received new insults from the Souliots; Ali therefore collected his troops, and after consulting with their officers, he resolved to build some new forts in the defiles, and ordered M. Charbonnel to collect a small park of artillery, of which he gave him the command. This gave him an opportunity of facilitating the escape of his comrades; and it was agreed that M. Bessieres, who perfectly understood the Greek language, should first go to Corfu, and appeal to the Russian officers and commercial agent; he therefore quitted Janina in company with a Greek who hired a carriage for him. In short, he arrived at Corfu, and was well received by the Russians, who promised to give his friends an honourable reception. Soon afterwards colonel Charbonnel arrived, and the Russian commandant promised to send them to Italy, as soon as they should be joined by M. Poitevin. The only fear was, that through some indiscretion of the muleteer who had brought the officers to the shore, their refuge might be discovered; but at length three days after the arrival of M. Charbonnel, and eleven from the departure of M. Bessieres, M. Poitevin arrived, but in a very bad state of health.

What the French officers apprehended, took place. They were recognized on their route, and Ali-Pacha finding himself deprived of their abilities, became extremely enraged, and swore he would have them again. Not thinking they had quitted his territories, he dispatched couriers in every direction, and offered a liberal reward to any of his subjects who would bring back the prisoners, either living or dead. All the defiles were instantly guarded; but the vigilance being ineffectual, the Pacha caused the unfortunate guide, who had contributed to their escape, to be hanged. He then turned his rage against the French prisoners who were still at Janina, and caused them to be closely confined; but in a few days he relented, and restored them to their former liberty.

The Souliots profited by this event, as it caused the termination of the expedition which was to ruin their country. The Pacha, however, was determined not to lose the prisoners; and learning they were at Corfu, he addressed the commanding officer of the Russian force; when not obtaining an explicit answer, he applied to the Turkish commander in the island. The latter, unawares to the Russian officer, sent a capidgi-bachi and three hundred men to take them. The prisoners were told by some of the people that they were pursued, on which Messrs. Charbonnel and Bessieres sought the protection of the Russian commercial agent; but M. Poitevin being confined to his bed by the fever, fell into the hands of the Turks, who, it must be stated, treated him with respect and humanity. This event excited a considerable fermentation in Corfu, as it was an insult to the Russian commander,

who had taken the Frenchmen under his protection; and the Russian agent sent the two gentlemen who had come to him, on board a frigate of his nation, at anchor in the port, whence in the course of a fortnight they were conveyed to the citadel, as was M. Poitevin, who had been taken from the possession of the Turks. Here finding their fate uncertain, they again planned their escape.

The bastion in which they were incarcerated, looked towards the sea; and the prisoners often observed a number of boats near the shore, which were not guarded. The Russians soon ceased to watch over the Frenchmen with rigour; and the latter waiting their opportunity, made a line from the sheets of their bed, and fixing it to the carriage of a gun, let themselves down from the embrazure to the rocks on which the citadel is built, from which, by the assistance of a Greek, they went to the interior of the island. The Greek, who well knew the alarm and search which would take place when the escape of the prisoners became known, concealed them in a small church, dedicated to Saint Dimitri, persuaded that the holiness of the place would have contributed to the good action which he had performed; but as soon as the flight of the prisoners was discovered, the Greek was arrested, and loaded with irons; and the senate had an extraordinary meeting, to declare that the island was in danger, because they feared that the Frenchmen might put themselves at the head of a disaffected party, who were already numerous. The senate therefore offered a reward for their heads; and forty respectable persons in the different villages were arrested as hostages, and threatened with death if the fugitives were not reproduced.

The Frenchmen were far from suspecting what was in agitation, and remained forty-eight hours shut up in the church without food; when, not seeing their guide, they became uneasy, till one of the friends of that generous man came and informed them of what had happened, supplied them with provisions, and made them over to a chief of the party. When this news reached the senate, they resolved to punish the hostages; but the Greeks, faithful to the religion of hospitality, remained unshaken. The Frenchmen, however, fearing that innocent blood might be shed, proposed to surrender themselves in order to save the hostages: they wrote to this effect to the governor of the town, and stipulated that he should pardon their colleagues, and send them speedily to Italy. The chiefs of the place agreed in the most solemn manner to what they asked, and ratified a capitulation of quite a novel kind. The Frenchmen then delivered themselves up, and were driven at the point of the Russian bayonets to the citadel. After some time, they were taken from this dungeon, and put on board a Turkish frigate, to wait till some vessel should sail for Constantinople; they were at length transferred to a kirlanguitch

which carried dispatches to the Sublime Porte, and sailed as soon as the prisoners had embarked. They were uninformed of their fate, and at the time that they arrived at Constantinople, were in a state of absolute nakedness. Immediately on landing, they were presented to Kutchuk-Hussein, the capoudan-pacha, who, without regarding their wretched appearance, heard them attentively, entered into the particulars of their adventures, and then sent them to the house of arrest at Pera, where the French commercial commissaries were confined.

This was the last prison to which I was committed, and here, after a separation of two years and a half, I received the letters of my friends Bessieres and Charbonnel, giving a detail of their adventures. This news was so unexpected, that I could scarcely believe but that I was in a dream. Here my companions in misfortune procured new clothes, through the kindness of baron Hubschs, the Danish agent; and instead of being considered as prisoners, they were subjected to no restraint, but suffered even to ride on horseback round the country, and to frequent balls. In short, from this period, the horrors of a long captivity vanished; and detailing their long persecutions to the English and Russian ambassadors, the former procured them their liberty; indeed lord Elgin, who enjoyed great credit with the Ottoman Porte, was the first person who undertook to repair the injustice and injuries which the French officers had received. He examined their petitions, and afterwards claimed them from the Porte as English prisoners. They then prepared for their departure, and formed a caravan which was composed of Messrs. Poitevin, Charbonnel, Bessieres, general Lasalcette, who came out of the Seven Towers on the 1st of January, 1801, M. Hotte, the brave Richemont, and M. Beauvais, who were all to proceed to Ragusa, under the guidance of a Turkish courier; but the two last-mentioned officers not being ready at the appointed time, went by a different road. The caravan left Pera on the 8th of March, and after an agreeable journey reached on the 12th the superb city of Adrianople, where M. Poitevin, in consequence of a violent fever, was obliged to leave them and return to Constantinople, in order to sail from thence to Italy. The caravan then proceeded through Bulgaria to Scutari, whence they sailed for Ragusa, and after performing quarantine at the well-regulated establishment there, they had a pleasant passage to Ancona, from which place they arrived safely in France, grateful for the good action which had been displayed towards them by the generous ambassadors.

O ye, who have the power to do good, never omit an opportunity of putting your intentions in practice! Often will he, from whom you expect least, be the most grateful; and however obscure may be his situation, the pleasure of rendering a service to a fellow creature, can only be appreciated by him who confers it.

END OF POUQUEVILLE'S TRAVELS.

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